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THE EDITOR cannot undertake to return, or to correspond with the writers of, rejected manuscripts.

## LITERATURE.

*The Legends of S. Kentigern.* (Edinburgh: Printed for Private Circulation, 1872.)

THIS volume took its origin in a design of the author for preparing a complete Kalendar of the Scottish Saints, a work which has since been worthily carried out in a devout spirit by the learned Bishop of Brechin, who was eminently qualified for the task. The author will never fulfil his projected book—in fact, there is ground for believing that a posthumous work is here presented to the public. It may be as well to say at once that there are perceptible deficiencies of style in the use of provincialisms, and also a total absence of the old ring in the translations from Ritual books, betokening a want of familiarity with set prayers and Church use. These, however, are only slight defects when weighed against the general fairness and good temper, the sound sense and careful discrimination, shown by one who yet curtly and coldly calls the revered saints of the Hagiologists by the heathenish title of *Dii Minores*, and is, unknown to himself, urged by a factitious interest, wholly devoid of congenial sympathy, to treat on the subject at all. He had no faith in it.

It is a curious fact in literary history, that authors frequently pride themselves upon qualities which are an imaginary possession, to the disparagement of the very points in which they are peculiarly strong. Many a man has desired to be regarded as a poet, for instance, when his lines are doggerel, and his prose moves as stately as music to the ear. In this volume the author believed that, in spite of an unequivocal failure, he had “preserved some of that ecclesiastical aroma without which” (Services) “would be like salt which has lost its savour,” whilst he accuses the Appendix of “running to a laborious and weary, and probably also to a tedious length,” whereas it constitutes the backbone of the volume, and forms its claim to attention. To it the reader will almost instinctively turn.

The point which at once impresses itself upon the reader's mind is the very original manner in which a striking fact is for the first time brought out—namely, not that legends of saints were so much parodies of Scriptural incidents, but that they were often mere plagiarisms of the acts of distant men, with accretions or exaggerated marvels growing up under the hand of the later writers of such lore.

The tender grace and beautiful language, the glowing, sparkling, yet reverential style of M. Montalembert (who is not so much as mentioned in this volume) will be missed in the tame and somewhat turgid, though painstaking and masculine, investigation into the origin of the legend of St. Kentigern, which forms the staple piece of the volume.

The “doggerel,”—as it is euphemistically called, being, in candid English, coarse and limping—rhymes about St. Thenen, his mother (whom the Glasgow folk have converted into St. Enoch), ought never to have been suffered a place in a volume intended for even limited perusal. The dreary rhapsodies about Arthurian legends might with equal reason have been curtailed or left out. The identification of the “Scottish dialect” of the twelfth century with the “nascent English” of “Piers Ploughman” (save the mark) is on a par with the critical faculty thus laboriously set forth. A sneering tone is always repulsive, and it is additionally reprehensible when a dispassionate exposure of idle legends is ably and conclusively made.

Critical inquiry may skip over legends, although in skilful hands even these have yielded up their hidden stores of information; but it seems to be carried to a preposterous state of doubting when the lame conclusion of a lengthy dissertation comes to this: “We”—in the editorial or leading article style—“still deem it to be all but absolutely certain that Kentigern or Mungo did good service as a Christian evangelist in Clydesdale;” the man—the saint—remembered in Cumbria and Strathclyde, from Chester and St. Asaph to Glasgow and Crichton, now.

The whole story of the mother of St. Kentigern is well told, with this one grave abatement. It is a painful and repulsive subject, which should have been dismissed in a few words. In a violent age she was the victim of brutal and sensual violence, and at Culross, afterwards the site of a beautiful Cistercian abbey, became the mother of St. Mungo, “the beloved,” whom St. Serf (Servanus) baptized into the church of God. A similar story is connected with the births of St. David and St. Dubricius, bearing a “remarkable family likeness” to its fellow-legend. However, the story of St. Thenen is turned to practical account in order to furnish a reason for the excellence of the fishing grounds at the Isle of May, which even early in the twelfth century were frequented by boats from England, Belgium, and France,—as the finny shoals had followed her boat from Aberlissie, with its unsavoury name (ostium foetoris) to the place of her landing. The story of Danae, after all, is beyond a doubt the prototype of the romantic tale. The blunder of Jocelyn of Furness about Kentigern's name being Constantine, and so called from St. Patern (patron of Llanbadarn Vawr) may be traced to the saint's name Cyndeyrn, or to his birthplace, Keredigion (Cardigan). No allusion is made to his direct imitation of St. David's brotherhood at Mynyw; and no explanation is attempted with regard to an apparent difficulty in his names. The fact is that Kentigern (Gaelic), or Cyndeyrn (Cymric), means a head lord, from “ken,” or “ceann” (as in Kenmare or Cantire), and “tigearna,” a word still lingering in the family of Tierney, and nearly preserving its pronunciation. St. Serf, an Irishman, gave him the pet name of Mochua, from the Irish “Mo,” my, and “Cuach,” a cuckoo: and to this day Irish mothers call their children Mochuachin, “my little cuckoo!” Leaving Strathclyde (where he was of the blood royal), owing to persecution, he took

shelter with St. David, when he received a Welsh name of affection, *Mwynu* (still in use), which was corrupted into *Mungo*: it is a compound of “mwyn,” gentle, and “cu,” or “gu,” beloved.

The lives of St. Serf, St. Columba, St. Asaph, St. Conwal, St. Baldred, and St. Palladius, are curtly dismissed in twenty-one pages. The “curious fiction” peculiar to the north of the Tweed, and long since summarily dismissed from ordinary credence, is repeated in a passage full of misapprehension and error:—

“Jocelyn shared that antipathy to the Columban institutions which was all but universal in his time. These were regarded by orthodox Catholics as wholly irregular and unwarranted, lying beyond the canonically authorised channels of grace, and doomed to speedy and utter subversion. That the Culdees, as the coenobitic disciples of Columba came to be called, precipitated [?] precipitated], and in some degree justified, their own suppression, may be true.”

The monastic rule of St. Columba, easily accessible in the work of Dr. Reeves, was observed at Iona, and in numerous monasteries of Scotland. The Register of St. Andrew's shows that the Culdees were married, and in fact secular canons, who when supplanted by regular canons of St. Austin, migrated outside the precinct wall to the Royal collegiate church of St. Mary's, Kirkcubright. In other places they were desired to conform to the new order of things, or suffered quietly to die out. The Culdees were vicars of York Minster and of Armagh; and Dr. Reeves, who is quoted with approbation, may be regarded as a successor of those priests whom Usher remembered at the time when he wrote. The name of *Ceilé Dé*, or “God's servants,” was adopted as a generic title by some writers for both coenobites (as in the rule of St. Maelruan) and seculars; but the distinction is obvious between the Columban and the Culdee in Scotland. At Wells and Exeter, Giso and Leofric, bishops of Lotharingian descent, endeavoured to supplant the secular by regular canons, probably under the rule of St. Chrodogang, with a common dormitory and refectory, and failed; whereas in Scotland the seculars were replaced by regulars in several cathedral and also collegiate churches. At Iona, an abbey, and the chief home of the Columban monks, disciples of St. Patrick's rule, a Clugniac and not a secular community superseded the original occupants.

Again, the false position adopted by Mr. Rees, that the Welsh monasteries resembled those of Ireland rather than the earlier religious houses of Gaul, has been adopted without consideration. Their constitution was due to St. German, the master of St. Patrick, who was well acquainted with the rule of St. Martin of Tours, and was instrumental in building up the British Church, when oppressed and fallen, in its integrity. The numbers in the Welsh monasteries were doubtless exaggerated, as, for instance, where Bede mentions the death of twelve hundred monks of Bangor Iscoed in the battle of Legacester, or Carlegion, the Saxon Chronicle, without exaggeration, says two hundred priests fell. The patriots who died praying for their countrymen were tho

right masters to train up saints. Years after the ruin of the buildings, William of Malmesbury exclaims, "Sunt certe adhuc tot semirutae parietes ecclesiarum, tantae turbae ruinarum quantae vix alibi! These houses, called Ban-chor, "the Great Choirs," contained coenobites—not, as far as we know, monks bound by special vows—students, and labourers. There were large bodies of lay brothers in Ireland at Lismore, Raithin, and Tallaght. The Rule of St. David, given by Ricemarch and Giraldu Cambrensis, mentions labour, reading, prayer and works of charity: no doubt it was the same as that followed at Llantwit, Hennllan, Caerleon, Llanelwy, and Whitchurch. Sulpicius Severus, describing St. Martin's, Tours, the first monastery established in Western Europe, and taken as a model of their imitations by St. German and Patrick, says that many of the "brethren" lived in caves or walled cells; all things were in common, none could buy or sell—as "most monks" do; the elder prayed, the younger wrote; they seldom went out except to attend church; there was a single meal—wine was never drunk except in sickness; and the use of any daintier habit than camlet was regarded as a crime. Such a rule would admit of vast numbers easily maintained by the imperative labour of their own hands, as Bede has told us. The British name of such establishments was College or Congregation, which was latinized into the very comprehensive term of "minster."

It is, however, satisfactory to find a writer of acute mind classifying the old fable of the "introduction of a canonical episcopate" among "anachronisms and other absurdities;" and so, it is to be hoped, the polemical inventions with regard to the position of Celtic bishops in Iona may be henceforth abandoned and laid in the grave of buried superstitions.

MACKENZIE E. C. WALCOTT.

*Dr. Livingstone and the Royal Geographical Society.* By William Desborough Cooley. Printed for the Author. (London: Dulau & Co., 1874.)

THERE is no envy, hatred, and malice, and uncharitableness like that of African travellers and geographers toward each other. Mr. Cooley is the first of contemporary English geographical critics; he is the author of several approved works on Geometry; and his contributions to critical geography include *The History of Maritime and Inland Discovery*, *The World Surveyed in the 19th Century*, *The Negroland of the Arabs Examined and Explained* (characterised by the Count Gräberg da Hemsö as "a truly classical work"), and *Inner Africa Laid Open*, the work of an acute scholar of universal geographical learning and true scientific sagacity, which has been the guide book of every African explorer of the passing generation, and must always remain a handbook of the critics of African discovery. Naturally, therefore, anything written by Mr. Cooley is to be received with the greatest consideration and respect. He has rendered eminent services to African exploration; his work on *Inner Africa* marks an era in African discovery; and yet he has been

completely overlooked by public fame, in the continuous outbursts of popular enthusiasm and applause justly excited by the more human interest of the adventures and tales of nine days' wonder of the unbroken succession of interesting and distinguished African travellers of his day. This, although perfectly natural and just, would of course only all the more pre-dispose the students of his works in Mr. Cooley's favour. He would, in fact, enlist their strongest prejudices on his side, and as a scientific geographer he might well have been content to rest his reputation on his books, and on the justice they are sure always to receive from the students of the history of geographical research. But he has not been able to contain himself against the popular African discoverers. They have been but poor creatures, some of them, and yet, however feeble intellectually, and little as his legs may have served geography, any man who has walked across Africa has, after all, done a finer thing than Mr. Cooley seems capable of understanding, or he would not have found the transient popularity of these "walking gentlemen," and the popular neglect of his own enduring scientific services, so very intolerable. They have had their reward, as he is sure to receive his.

But it is the idlest presumption when Mr. Cooley would pretend to drag down Livingstone's hard and honestly-won fame, to exalt himself on its ruins. He cannot see that Livingstone's fame is not based merely on his geographical discoveries, but on the greatness of his moral character and the high purpose of his surprising travels, which were in the truest sense "missionary travels." The reputations of the two men in no way clash, and yet it seems something amazing in Mr. Cooley's eyes that his name should have been eclipsed in Livingstone's national fame. He has indeed received direct provocation from Livingstone, who, in an honest spurt of irritation, described Mr. Cooley—exactly as he has written himself down in his pamphlet—as "an old-arm-chair geographer, who wrote *Inner Africa Laid Open*, and swore to his fancies until he became blue in the face." But nothing could excuse this utterly indefensible pamphlet, attacking in the most libellous terms at once Livingstone, and the Royal Geographical Society and its office-bearers, dead as well as living, and charging the dead with deliberate frauds, without shadow of evidence, or attempted proof of any sort, more than the iteration of slanders as contemptible as they are disgraceful. Except, indeed, for some occasional geographical criticism, the pamphlet is devoid of all interest, and utterly worthless.

Mr. Cooley describes Dr. Livingstone's relations with the Geographical Society as follows:—

"The traveller being completely successful, it appeared to the Royal Geographical Society that their alliance with him would be mutually advantageous. Both sought notoriety, which might be best attained by a joint effort. The one could address the public, play the patron's part, and play it well. The other, as a novice about to appear before the public, and as a Scot, much desired a patron. To rouse the public a moving speech was necessary. The traveller was, therefore, introduced as an extraordinary man, who had done wonders, and had marvellous escapes.

Attention was never fixed on any one point in the history of his achievements. Not a word was said about truth or authenticity. The spirit of enquiry was kept at a distance. As sensation and pathos usually go hand in hand, the President [Sir R. Murchison] "immediately conceived the warmest friendship for the inimitable traveller; and whenever the merits of the latter were discussed in a tone which showed a tendency to become acutely critical, a soothing silence was soon brought about by the outpouring of heartfelt affection from the chair. To exaltation of this kind; to the incessant puffing of the good, the great, the noble-minded Livingstone, continued for twenty years, and to nothing else, is due the traveller's unparalleled celebrity. He took the present gains derivable from public patronage; the Royal Geographical Society the steady income of popularity" (pp. 19, 20). "At the moment when it was decided" [by the Royal Geographical Society] "to adopt a system of appearances, and nothing was wanted but an actor, or, in theatrical language, a star, David Livingstone, the discoverer of Lake Ngami, rose above the horizon. He seemed to be exactly the man wanted; likely to be easily caught and held fast by patronage; an indefatigable traveller, with the titles also of missionary and philanthropist, and never rising above the level of popularity. Nothing was needed but to cry him up, to trumpet his fame incessantly, suppressing whatever might dim its lustre. Consequently his arrival in this country was, through the influence of the Royal Geographical Society, made a public event, and he was received with an ovation." (P. 26.)

Mr. Cooley is justified in his observations on Livingstone's ignorance of Herodotus and Ptolemy and Aristophanes,—at page 616 of his *Missionary Travels* Livingstone laments the ill fortune of the birds of Africa in having no Aristophanes to give an account of them;—but this is hypercriticism after all, and beside the mark.

Mr. Cooley's relations with the Royal Geographical Society are so notorious that it is unnecessary to follow him through his history of their long-standing quarrel. It may, however, be as well to remark that the popular constitution of the Society is absolutely unavoidable. The few men in London, or the United Kingdom even, who devote themselves to scientific geography could not possibly support the Society, and if it is to exist at all it can only be by making it a popular as well as scientific society. The great fault of the Society, indeed, has been in not resting more on popular support, and daring far more than it has lately hesitatingly ventured to attempt.

Mr. Cooley would seem, in fact, to have taken advantage of the disgust produced by recent circumstances to rush into print to defame Livingstone and the Royal Geographical Society. But Livingstone's fame is based on a broader, deeper, and more enduring foundation than his travels, and will always be cherished by his countrymen, and no detraction can prevail against it, though it may pick holes in his geography.

"On something higher in us than self-love  
Who'd lift mankind must build."

It is deplorable, however, that a man of Mr. Cooley's eminence and authority should have been betrayed by mere personal pique into the publication of this malicious and stupid attack on Livingstone and the Geographical Society. It cannot injure Mr. Cooley's scientific reputation, but it must



always remain in evidence of his unhappy temper, the failings of which it will now be more easy to forgive than forget. The publication of this pamphlet is something graver, indeed, than an indiscretion of temper, or may prove so in its consequences. The slave trade, baulked for a time by the efforts of Wilberforce and Clarkson, is again raising its head. The noble and heroic example of Livingstone has revived somewhat tardily and languidly the old anti-slavery spirit throughout the country; and the great slave capitalists, seeing their danger from afar, will not fail to take advantage of this unscrupulous and malignant attempt to degrade the memory of our greatest traveller—but greater still as the martyr apostle of African freedom—and to break down the influence of a Society which, whilst it has ever shown a true devotion to geographical science, subserves a yet higher purpose than its own, in bringing into the light the dark places of the earth. Jealous for Livingstone, and for the reputation of the Geographical Society, it is necessary to be doubly jealous for the work for which he dared and endured and died.

GEORGE BIRDWOOD.

*The National Inheritance.* By James Walker. (London: Frederick Farrar, 1874.)

*Limited Ownership of Land. Remarks on the Report of the Committee of the House of Lords on Improvement of Land, 1873.* By William Fowler. (London: Cassell, Petter & Galpin, 1874.)

THESE two pamphlets on the land question have a good deal in common. Both advocate the abolition of the law of settlement and the custom of primogeniture. Both think the present system radically bad, and both point out remedies for the case. But it is in the remedies that the two writers differ. Mr. Walker has no hesitation: he regards the landowner as "a public pensioner of the most objectionable form," that it is necessary to revert to the first principles of equity, and require the whole of the land to be restored to the Government as national property; that "there is no need of violence on the part of thirty odd millions of people towards 150,000 or 170,000 landlords;" that "the landlords must be dispossessed;" and he concludes by telling us that "the time is coming when individual landlordism will be put into the same category as slaveholding." After this we should advise those fortunate (or unfortunate) persons who hold land at once to sell it, or the time may come when they will be dispossessed. We are not aware what Mr. Walker's knowledge of the past may be; it is a subject upon which persons who speak so very confidently of the future are usually rather hazy. But we may remind him that when slaveholding was abolished this country paid the slaveholders twenty millions as compensation for the loss of their property, and as we presume Mr. Walker pays taxes, he still has the pleasure of contributing to that great act of justice. If the landlords are to be put on the same footing as slave owners and bought out, will Mr. Walker be ready to pay an additional income tax for the purpose?

Mr. Fowler, of course, does not speak out so plainly. Having sat for Cambridge in the House of Commons for five years, he has learnt that it is idle to put forward views like those of Mr. Walker. He still respects private property even in real estate, but asks for "the abolition of life tenures of land as operating to the discouragement of improvement," and "for the minimum of interference with the maximum of freedom in our laws as to the tenure of land." His pamphlet is a review of a report of a Committee of the House of Lords of the Session of 1873 on the Improvement of Land. This Committee Mr. Fowler regards as

"an important epoch in the history of what is known as the Land Question. The appointment of the Committee was moved by the Marquis of Salisbury, a typical, or rather the typical, modern Tory—a man of vast property as well as great intelligence, and he presided over the Committee during its sittings with much assiduity. Such a motion by such a man seems to imply that the owners of land are not satisfied with the law as it stands."

Mr. Fowler then proceeds to state what has been done, under the powers given by various statutes to the Enclosure Commissioners and the Land Companies, to lend money to limited owners of land for permanent improvement to their estates, and he quotes the second section of the report as fairly stating the present position of the matter:—

"The case for Parliamentary consideration lies in this, that the improvement of land, in its effect upon the price of food and upon the dwellings of the poor, is a matter of public interest; but that as an investment it is not sufficiently lucrative to offer much attraction to capital, and that, therefore, even slight difficulties have a powerful influence in arresting it."

The report goes on to state that a landowner

"is led to improve his land more by solicitude for his descendants than by hope of present gain; but the prohibition of settlement would make the solicitude idle. It would, therefore, remove one of the chief motives by which improvements of land are now dictated."

To this passage Mr. Fowler takes great exception. He says it contains two propositions: (1) that the chief motive which impels men to improve land is solicitude for their descendants, not care for their own interests; and (2) that an owner in fee, without power of entailing his land, cannot, or will not, act on the motive so described. Both these propositions Mr. Fowler denies. According to him a limited owner is a far more selfish person than the House of Lords represents him to be; he has, to use Mr. Fowler's words, in "too many cases a solicitude rather to injure than to benefit the next taker;" and he thinks that if the class who buy land with the object of founding families could be got rid of, the result would be a beneficial one to the country.

Mr. Fowler being so far at issue with the committee in their statement of the question, can hardly be expected to agree with their conclusions. Their main conclusions are two: (1) that limited owners, with the consent of trustees, may spend trust money on the improvement of their estates on redeemable mortgages; and (2) that limited owners may charge their estates with improvements,

the charge to be redeemable within a period exceeding by ten years the owner's expectation of life, but the term not to be less than twenty-five, nor more than forty years.

These conclusions Mr. Fowler describes "as utterly insufficient and illusory, as not grappling with the real cause of the mischief. He is not prepared to accept any such "mere palliatives," but thinks nothing short of a fundamental change in the land laws will be sufficient to meet the evil. The fundamental change proposed is to abolish settlements, abolish life estates, abolish limited owners, and make every landowner tenant in fee-simple. This certainly would be a fundamental change, as it would alter the tenure of at least a third of the country. But if Mr. Fowler is logical, he must not stop here. Settlements are not confined to real estate; it is not in land alone that life interests are found. Settlements of personality must also be abolished; life interests in money must share the same fate as life interests in land. A man must be the unlimited owner of all his property. What the result of such a system would be Mr. Fowler does not tell us, nor does he bring forward any arguments to justify so great a change in the law and in the habits of the people. He tells us that the habits that give rise to settlements—i. e., the habit of providing for families—are bad, and the feelings that sanction them erroneous; and we cannot make too much haste in getting rid of both. But before we do so, we should like to know what Mr. Fowler proposes as a substitute. How is a man to provide for his children and descendants? Nothing is easier than to destroy; nothing is harder than to reconstruct; and before giving up the existing system, we are curious to see the details of the one that is to be substituted for it. There is one remark in Mr. Fowler's book which in his dealings with the land laws it would be well if he would lay to heart: "Courage is needed to form the character of a skilful healer, provided always that courage do not degenerate through ignorance into rashness."

J. W. WILLS BEND.

*The Dāṭhāvainsa; or History of the Tooth-Relic of Gotama Buddha.* By M. Coomāra Swāmy, Barrister-at-Law, Lincoln's Inn, Member of the Legislative Council of Ceylon, &c. (London, 1874.)

THE belief in the power of relics has never among the Buddhists reached so absurd a height of superstition as it has among Europeans; for while the Buddhists have imagined that by paying respect to the relics of their great teacher and of his principal disciples they could gain such merit for themselves as would ensure their entry into heaven, they have never hoped by such means to cure bodily disease or ward off earthly disaster; and among the Buddhist relics there are no such objects of worship as the blood of St. Januarius, or the cloth of St. Veronica, or the House of Loretto. Nevertheless, the natural spirit of reverence for the relics of their religious teachers is widely diffused among the Buddhists. At Kandy, in Ceylon, they preserve the supposed left eye-tooth of Gautama Buddha, at

Wērūwā-wila, in the same island, is another of his teeth, and at Amarapura, in Burmah, is a third. A lock of his hair and his left collar-bone are said to be buried under Mahiyangana Dāgaba; his right collar-bone, the dish from which he usually ate, and some of the ashes of his body under Thūpārāma Dāgaba, in Anurādhapura; one-eighth of the ashes of his body under the Ruwanwaeli Dāgaba in the same city; and a minute portion of his ashes under the dāgaba of almost every Buddhist vihāra in Ceylon. In the north of India there are dāgabas said to be erected over the remains of some of his principal disciples; and at Mihintale the relics of the great apostle Mahendra, the St. Augustine of Ceylon, are preserved with reverent care.

There is no historical evidence of the genuineness of any of these relics of Buddha; but one of them, the supposed left eye-tooth at Kandy, has a very remarkable history, and forms the subject of two ancient works, one in Elu and the other in Pali; the latter of which has just been edited by Sir M. Coomāra Swāmy, with an English translation and notes.

The Elu work, which is called *Dala-dāvamsa*, i.e., *dāthā-dhātu-vamsa*, is believed by Turnour to have been written about 310 A.D., when the tooth-relic was first brought to Ceylon from Dantapura in India; and it must have been composed some time before the end of the fifth century, since it is mentioned in the thirty-seventh chapter of the *Mahāvamsa*, which work was composed between 459 and 477 A.D. For a long time the *Daladāvamsa* was regarded as the great authority on the subject, but in the reign of Parakkama the Great's widow Līlāvati, who reigned A.D. 1202-1205, and again 1215-1216, the same fate befel the *Daladāvamsa* as had previously befallen the Sinhalese chronicles of Ceylon, and the Sinhalese commentaries on the Tripitaka—it was rewritten in Pali. The Elu chronicles and the Elu commentaries have unfortunately completely disappeared; but according to Turnour the *Daladāvamsa* was still extant in Ceylon in 1837.

Of the Pali work, Turnour has given a very full analysis in the *Journal of the Bengal Asiatic Society* for 1837, from which it appears that its author Dhammakitti Thera\* prefixed to his book a preface, not found in the edition before us, in which he lays down his reasons for undertaking the task of translation. These are: 1. That the *Mahāvamsa*, merely referring to the *Daladāvamsa*, says almost nothing about the relic. 2. That the *Daladāvamsa* is too long, being full of details about the death of Buddha,† and the history of the relic immediately after that event; and 3. That the Elu language, in which the *Daladāvamsa* is written, is hard for the Sinhalese to understand. In the poem itself (Canto I. v. of the edition before us) he adds a fourth, viz., "for the benefit of those who live in other lands."

From this work, which is confirmed by the *Mahāvamsa*—the *Dipavamsa* unfortunately

ends just before these events took place—we learn that the relic was brought to Ceylon by a prince Dantakumāra, and his wife a princess Hemamālā, who represented themselves to be the daughter and son-in-law of a King Guhasiha of Dantapura in Kalinga. The story they told of the tooth occupies the first four cantos of the work before us, and relates that a priest named Khema abstracted the tooth from Buddha's funeral pile, whilst the chiefs of the surrounding countries were quarrelling for the possession of the relics. It would be interesting to know whether there is any mention of this in the *Mahāparinibbāna-Sutta*. Though the fact would, if true, be very important from the Buddhist point of view, it is passed over in silence in the long account of Buddha's death in the *Thūpa-vamsa*—an ancient Elu work on the most famous Buddhist dāgabas or bell-shaped relic shrines.

Khema gave the tooth to Brahmadata, King of Dantapura, whose son and grandson, Kāsi and Sunanda, greatly honoured the relic. Then comes a fatal gap of seven or eight hundred years in the history, after which we find Guhasiha reigning in Dantapura, but apparently ignorant of the very existence of the tooth, after which his capital is named. One day, seeing a great festival going on in the city, and enquiring what it meant, he was informed by a Buddhist minister that the people were worshipping the relic of Buddha which Khema had brought there. Thereupon, the king "renounced the filth of heresy," and became a convert to Buddhism, and expelled the Hindu devotees called in the *Dāthāvamsa* Nigaṭhas. This happened about 290 A.D.

The latter went to the court of the suzerain, at Pātaliputra, whose name (probably only his family name), was Pandu, and complained to him that whilst he worshipped the true gods Siva, Brahma, and others, his subject Guhasiha in Dantapura worshipped the bone of a dead body. Pandu accordingly sent Chittayāna, at the head of a large army, to bring Guhasiha and the tooth to him; but Guhasiha received him amicably, and showed him the tooth, which, by working a miracle, converted Chittayāna to Buddhism; and when it was shown to Pandu, worked further miracles and converted him. Guhasiha subsequently returned home in triumph, but was shortly after besieged in his capital by the nephews of a king Khiradhāra, whom Pandu had defeated and slain.

Seeing that the struggle was hopeless, Guhasiha gave the tooth in charge to Dantakumāra, his son-in-law, telling him to escape to Ceylon, and then leading his troops out against the enemy, fell in battle, the prince and princess escaping in safety with the relic, which they brought to Ceylon as related above.

From the time of its arrival in Ceylon in 310 A.D., the tooth has been frequently mentioned in trustworthy historical records. Dhātusena (A.D. 459-477) made a jewelled casket for it; his grandson Moggallāna the First took it for a short time out of the hands of the priests, as a punishment for their treason against his father. Parakkama the Great built for it a beautiful little temple, still extant at Pulastipura, the exquisite workmanship of which has astonished all

who have seen it. Vijayabāhu III. enshrined it at Dambadeniya about A.D. 1240; Bhuvanekabāhu I. took it to Yāpahu, whence it was carried off to Pāndi, in South India, by Āryacakravartī, a Tamil general, about A.D. 1310; the next king of Ceylon went to Pāndi in person, and brought it back with great pomp, and his son established it, A.D. 1319, at Hasti-selapura. It continued to be, next to the sacred Bo Tree at Anurādhapura, the most venerated object in Ceylon, when, in A.D. 1560, the Buddhist world was startled by hearing that the Archbishop of Goa had destroyed it.

When the Portuguese in that year took Jaffna, there was brought to them out of the spoils of the principal temple a tooth mounted in gold, which they were told was a tooth of Buddha. The King of Pegu hearing of this through a Portuguese captain trading in Pegu, sent in anxious haste to redeem it on any terms the Portuguese should demand. The priests in Goa, however, with the archbishop at their head, opposed this "traffic in idols" as impious; their piety was, as they thought, triumphant, and the idol was pounded to dust in a mortar, then burnt, and its ashes scattered in the river. All the priests signed a resolution on the occasion, "a copy of which," writes Diego de Conto, the historian of the Portuguese in Asia, "is now in our possession in the record office."

As soon, however, as the King of Kandy heard of this, he declared that the true tooth was still in his possession; and there can be but little doubt that the Portuguese had been imposed upon. Jaffna was always an outlying and unimportant part of the Ceylon kingdom, not often under the power of the Sinhalese monarchs; and for sometime before this it had been ruled by a petty chieftain; there is no mention of the tooth brought by Dantakumāra having been taken there; an event so unlikely and of such importance, that it would certainly be mentioned had it really occurred. We have every reason to believe, therefore, that the very tooth referred to in the work edited by Sir Coomāra Swāmy is preserved to this day in Kandy. It may not be generally known that for more than nine years the relic was in the official custody of Mr. Turnour, the Colebrooke of Buddhist savans; the keys of the sanctuary being never absent from his library, save during the performance of the daily offerings.

The text now published by Sir Coomāra Swāmy was printed at Colombo in the Sinhalese character; it is extremely accurate, and the translation throughout is close and faithful. For 2,000 years the Tamils have been the hereditary foes of the Sinhalese; and it is an interesting result of the Pax Britannica which has worked so many changes in India, that we should receive a careful edition of a Sinhalese classic from the pen of a Tamil gentleman. Historically, the *Dāthāvamsa* is only of value so far as it may be regarded as reproducing the statements of the *Daladāvamsa*, and then only for the period from 290 to 310 A.D., during the life of Dantakumāra: philologically the value of a Pali text of so late a date must decrease as the older Pali works are edited; but the *Dāthāvamsa* will always remain a model of neat and elegant composition, and of really beautiful versification.

\* Erroneously called by Turnour, *loc. cit.* p. 859, Dhammarakkhita.

† Professor Childers is now publishing the sūtra from the Tripitaka, which gives an account of the death of Buddha.



It is to be regretted that the interesting history of the tooth has not been more thoroughly discussed in the Introduction; but we trust that the success of this work will encourage the learned editor to further labour in this field. T. W. REYS DAVIDS.

*Supernatural Religion: an Inquiry into the Reality of Divine Revelation. In Two Volumes. (London: Longmans & Co. 1874.)*

Ditto, Second Edition. 1874.

(Concluding Notice.)

ABOUT a quarter of the Second Part is taken up with the examination of Justin's Gospel references; next to this, the most important chapters are those on Papias and on Marcion. The chapter on Hegesippus only comes to the very probable conclusion that he knew no Gospel but that according to the Hebrews, and that this, perhaps, rather than the authentic form of our Luke, was the original source of Luke xxiii. 34,—the words said to have been repeated by St. James at his martyrdom. Of most of the other second century writers, both Orthodox and Gnostic, the conclusion reached—indeed the only one possible—is that they had before them written Gospels cognate with ours, but that it cannot be proved that they either were or were not identical with them. As regards some we have no evidence at all—as regards others we have so little as to be consistent with almost any conclusion. But Papias and Marcion do bear witness to the existence of Gospels bearing the names of Matthew and Mark, and of one at least closely cognate to our Luke, and so repay examination—if the origin and date of our Gospels, and not their substantial veracity, be regarded as the question at issue.

Of Papias, however, one cannot say much, because our evidence, though not irrelevant, is so painfully scanty. We have two or three sentences of his own preserved—with one exception, too short to prove much; even that one is ambiguous, because we cannot judge the character of the whole. If a sensible writer of a critical age had used his language about "the living and abiding voice," it might be fair to conclude that he deliberately "prefers tradition," "which he considered more authentic," "to any written works with which he was acquainted." But if we accept Eusebius' judgment that Papias, though pious, and in a way studious, was very stupid—a man, probably, of much the same intellectual calibre as the extant pseudo-Barnabas, or an exaggeration of the weaker side of Irenæus—the passage may bear quite as well another significance. To Papias himself intercourse with the Elders was more edifying than reading of books, and seemed to bring him into closer communion with the Lord and his Apostles; he forgot that what was "the living voice" to him would be dead writing, and not even first-hand writing, to his readers. Again, where he describes his Matthew and Mark, though his language is not what we should have applied to our Gospels of those names, one cannot be certain that he does not refer to them. Many of the shorter *λόγια* in our Matthew would require a statement of their

occasion to make them intelligible, and thus the statement that the real Matthew's work was a collection of *λόγια* does not exclude, so completely as it has been fashionable to assume, the possibility of its having included a skeleton narrative like ours. And Papias' statement that "everyone translated them as he could" from Hebrew into Greek, while it almost precludes our identifying our Greek Gospel with the Apostle's original work, is quite consistent with its being *bonâ fide* based on it and embodying it; the translators had, Papias probably means, rewritten the book, but not falsified it. And if Matthew, as known to Papias, gave any continuous narrative such as our Matthew does, the fact that Mark's order of events and discourses was not exactly the same as his was quite sufficient reason for his declaring that Mark observed no chronological order at all.

As to Marcion and the connexion of his Gospel with that ascribed to Luke among the orthodox, our author gives us a fair *résumé* of the various opinions that have been held, and a sketch of the evidence for each: the almost unavoidable conclusion is, that the evidence is insufficient to establish any opinion at all. And of most of the other heretics of the second century, the little we know is altogether irrelevant to the matter in hand. It can only be affirmed that there seems to have been a certain agreement between them and the orthodox as to the existence of genuine records of Christ's doctrine: which records were the most trustworthy, and which was to be preferred among variant forms of the same, both sides seem to have decided on dogmatic rather than on critical grounds. The only thing to be said is, that the dogmatic preferences of the heretics seem to have been the more opposed of the two to sound criticism—it is certain that the authors, whoever they were and whatever they taught, of a saying like Matt. xi. 27, did not mean to teach dualism, or to deny the divinity of the Jewish Law.

In the particular case of Tatian, however, the evidence does seem to converge to one conclusion—viz., that he knew the canonical Gospels, though he preferred that according to the Hebrews (whether on dogmatic grounds or on critical)—that he made it the basis of a Harmony, but that he incorporated most of their substance into it. This view our author does not mention, and prefers to treat Tatian, like his contemporaries, as proving nothing whatever. He greatly overstates the vagueness of Eusebius' evidence about his Diatessaron: the sentence would be much better translated "having composed in some sort of way a kind of amalgamation," &c.; the parenthetical *ὡς οἱ ἄνθρωποι* is by no means an admission of the writer's ignorance regarding the contents of the book, but at most an admission that he was puzzled as to its principle of composition. It is scarcely possible that the compiler of the "Canons" should have neglected to consult a book of the kind which he declares to be "current," i.e. probably almost canonical, in some places, and which continued so a century later; if anything is to be made of the phrase it may be taken to express a doubt whether it was framed from the canonical Synoptics only, or how its deviations from them (after the

Gospel of the Hebrews) were to be accounted for.

So far, however, the author makes out—if not his main case, that the supernatural events of the Gospel narrative are without sufficient evidence, yet—that the literary evidence on which the early Christians believed that narrative was not absolutely identical with the literary evidence now extant and alleged in support of the same belief. But there is something arbitrary in the way that he breaks off his discussion just at the point where the balance of evidence begins to turn against him. He often asserts, but never proves, that the Christians of this period had no notion of a New Testament Canon, co-ordinate with that of the Old Testament; but the Christians of the next period had the notion, and it is incredible that it should have started into being in a moment. If Papias and Polycarp, Justin and Tatian and Melito, called nothing "Scripture" but the Old Testament, how comes it that Irenæus, the writer of the Muratorian fragment, and Tertullian did not to mention the perhaps earlier writer of Peter II. iii. 16. To come nearer to the special question in hand: St. Irenæus was strongly convinced, that there were and must be, in the eternal fitness of things, four Gospels, neither more nor less: now it is surely incredible, that this notion was really derived from his arguments about the *καθολικὰ πνεύματα*. We must believe that he did find these four canonical in a sense that no others were; and though he was no critic competent to estimate the value of the fact, he is a witness competent to prove the fact, for subsequent critics to estimate.

Irenæus introduces naturally the subject of the Fourth Gospel; of which, as already intimated, our author's treatment is far from satisfactory. For one thing, we have here a still less excusable reproduction of the same fallacy as before—the assumption that the chance of authenticity of our Gospel is diminished instead of increased, if the fact or sayings recorded in it, and quoted by other writers of known date, were derived by them from an independent source. As regards the Synoptics, we know that they are members of a cycle: the possibility cannot be excluded that quotations, even verbally coincident with some of them, may be derived not from them but from lost members of the same cycle, whether this be of historical importance or not. But we have no evidence at all of a cycle of Gospels cognate with our John. The Gospel according to the Egyptians is a possible exception: the two works had one feature in common, viz., that sayings of Jesus are introduced as replies to questions of disciples whose names are given, and that Judas is, long before the actual betrayal, denounced more or less covertly by his Master. But the character of the answers thus introduced is as different as possible; it is no matter of theological prejudice, but the most rudimentary literary instinct can distinguish between the tone of the saying to Thomas about the Way, the Truth, and the Life, and the saying to Salome about the Male and the Female. If there be any relation at all between the two, it can only be that between a masterpiece, and a caricature meant for a

copy. Moreover, what slight evidence we have as to the general character of the Egyptian Gospel seems to affiliate it to the Synoptics; it was perhaps identical with that according to Peter, perhaps a variant form of that according to the Hebrews; in neither case can it have been so anti-Judaistic as our John. But, as before, if Justin and pseudo-Clement got their version of the requirement of regeneration, or the latter (as is less credible) his account of the man that was born blind, not from our John, but from some other Gospel which they considered authentic—what then? The presumption that our John is a forgery, to say the least, is diminished inasmuch as it is shown that the writer's statements are not unsupported; the evidence for his date and personality is left just where it was; in short, his credit will if anything have gained a little; though, in the case of a work ascribed to a definite author, perhaps rather less than it might have gained from a direct citation.

No doubt it is remarkable, that Justin makes so few references to St. John in proportion to those to the Synoptics or works cognate with them; and the author was fully justified in calling attention to this fact. If the discourse to Nicodemus be a version of a real saying of Jesus, it is a quite possible though rather arbitrary hypothesis, that St. Justin was unacquainted with our Fourth Gospel, but derived this and other passages from another source; while his doctrine of the Logos, in any case, is no doubt a statement of the common views of Christian thinkers, rather than Justin's individual deduction from an individual text. But on this last subject our author is really intolerably inconsistent. There is, of course, a *prima facie* case for the view, that the Fourth Gospel contains a different doctrine of the Person of Christ from that of the rest of the New Testament: the name Logos, at any rate, occurs nowhere but in this Gospel and in the Revelation. Now this doctrinal discrepancy, if real, is an argument of some weight against the apostolic date of the book; and if the author is convinced of the discrepancy, we cannot be surprised at his using this argument against the date. But then he turns round and tells us that anyone whose doctrine coincides with that of St. John's Gospel may have derived it, not from it, but from "early New Testament writings," as well as from "Philo or the Old Testament," *e.g.*, from St. Paul\* and the Epistle to the Hebrews, or from the Revelation, the undoubted work of St. John himself. To be sure, he tries to make out that Justin's doctrine is different from that of the Gospel, but only by putting very great force on the assumption that the latter is the same as that of the Athanasian Creed, without even such checks as St. Athanasius would have allowed. If "Justin and Philo apply the term *θεός* to the Logos without the article," our John in his very first verse does exactly the same—though in neither case, perhaps, has the fact any reason but a grammatical one. At any rate, "the ascription to the Logos of the name Apostle"

\* He follows the A. V. in his interpretation, not only of Rom. ix. 5, but of Phil. ii. 6, with a merely verbal difference in the latter passage.

is anything but "opposed to the Fourth Gospel" (see xx. 21).

But the witness of Justin to the Fourth Gospel is, no doubt, far less clear than that of Irenaeus; and the question of its external attestation really depends mainly on the value we ascribe to the tradition reaching the latter through Polycarp. As to the extent of direct intercourse between the two, our author extenuates it rather too much. Irenaeus claims to have a vivid personal recollection of him, and proves it by reproducing his little tricks of language (*ὡς καὶ θεῖ*). Perhaps the most that one can say is, that whether St. Polycarp had known St. John or not, St. Irenaeus was perfectly well able to ascertain the true state of the case; if Polycarp was really the disciple, not of John the Apostle, but of John the Presbyter, Irenaeus made a blunder that proves him, not merely uncritical which he was, but stupid to an extent that we have no reason for thinking him to have been.

But here also we have arguments which may support either of two views adduced to support both; though here the author is not responsible for originating the attempt. The Quartodeciman observance of Easter may or may not imply a scheme of dates in the story of the Passion inconsistent with the Fourth Gospel; \* but this throws no light on the authorship, unless the observance can be traced to St. John. One of the most certain facts of ecclesiastical history before Irenaeus is Polycarp's attitude on this question; his visit to Rome, and his honourable reception there, were public facts, noticed and noticeable by the whole Church, east and west. Now if Polycarp learnt his practice from the Apostle John, we have a check of incalculable value on the falsification of Christian tradition, still more on the ascription of spurious works to that Apostle. Two long lives, both spent in public stations, under the eye of friends and foes, and both retaining full intellectual vigour to the last, cover the period from the Crucifixion to the date when continuous Church history may be said to begin. It is difficult to avoid thinking that if this was so, the beliefs generally current among those inheriting this tradition would in the main be authentic, even though they did not investigate the grounds of their belief minutely, and though we have not the means for determining what those grounds were.

The external evidence, therefore, must be admitted to have a certain value; it is not to be set aside, at any rate, by *a priori* psychological considerations. Perhaps the Gospel is not what we should have expected from the fisherman of Galilee, the *ἀνθρώπος ἀργύμαρος καὶ ἰδιώτης*; but then there is no saying what we ought to have expected. It is a matter of controversy how far Greek was colloquially current in Palestine; but let St. John have been a Hebrew of the Hebrews, and yet we can prove nothing from the fact. If Hobbes or Landor had had occasion to learn a new language at sixty, the former at least would in a twelvemonth have written in it "with a great deal of courage," and

\* The writer of the Martyrdom of Polycarp clearly sees a "Conformity" close enough to be edifying in the betrayal of the Saint on Good Friday, and his death on Easter Eve.

either would have been quite capable of composing in it up to ninety with vigour and fair correctness. It may be added that the life so prolonged is described as a saintly one but by no means ascetic, and not of exhausting physical activity.

Again, our author tries to show that John was morally, as well as intellectually, incapable of producing such a work as our Fourth Gospel. Now, whether he stood to Jesus in the intimate relation described in this Gospel, the certain fact that Jesus chose him as an Apostle—probably at a very early age, if the Irenaeian tradition be worth anything—is a testimony of some weight to his spiritual character. Whatever may be said of Mark x. 35 sqq., the only light thrown upon John's character by Luke ix. 49 is, not that he was more eager than the other eleven in forbidding the exorcist, but that he was more prompt in apprehending that his Master would not approve of their doing so. But the writer really refutes these arguments himself, by his own inconsistencies; in one place he tells us that in the Gospel "instead of the fierce and intolerant temper of the Son of thunder, we find a spirit breathing forth nothing but gentleness and love;" in another, that for the "teaching of sublime morality" unfolded by the Synoptics, "the fourth Gospel substitutes a scheme of dogmatic theology of which the others know nothing," and in fact complains that it overclouds the charity of Christ's teaching with a system of intolerant orthodoxy. Orthodox Christians, of course, regard zeal for orthodoxy as quite compatible with Christian charity: if wrong, they may possibly be refuted *a priori*, but till they are, they will be well content to find the co-existence of the two in the Evangelist's mind proved by internal evidence, and to accept the external evidence that he learnt the combination from his Master, and that only by degrees.

Something, but not very much, is made of the argument from the ignorance and lack of sympathy for Jewish ways shown in the Gospel. Want of sympathy, indeed, is too vague a ground to build upon—admitting that the writer of the Apocalypse had the national and (in part) the religious feelings of a Jew, it is impossible to say how far they might be obliterated in the course of twenty years from the destruction of Jewish nationality, and of twenty years' conflict with Jewish religionists. As to the argument from ignorance, it is only to be remembered that a little positive evidence one way balances a great deal of negative the other. In the present state of our knowledge of the topography of Palestine, we cannot certainly identify Sychar or Bethany beyond Jordan: but it is scarcely safe to assume that there never were such places, when we remember that Capernaum is not certainly identified either. The Evangelist knew a good deal about the country that is demonstrably true: this has to be taken into account, before assuming that his *prima facie* errors are real ones.

Altogether the book, as an argumentative essay, must be pronounced a failure: its utility lies in its collecting and popularising a mass of evidence which almost everyone who has the knowledge and the patience to read it would be as competent to estimate and



make deductions from as the author. Controversy is so decidedly the writer's primary object, that it has been seldom possible to discuss his success except by adopting a controversial tone, and resting the estimate formed on his work on the possibility of reply to his arguments. Whether it is proved or no that our Gospels are not (in their original form, allowing for accidental corruption and interpolation) the work of those whose names they bear—at least he has not proved it.

WILLIAM HENRY SIMCOX.

#### MINOR SCIENTIFIC BOOKS.

*Science Primers.* Edited by Professors Huxley, Roscoe, and Balfour Stewart. (London: Macmillan & Co., 1874.)—

*Chemistry.* By Professor Roscoe, F.R.S.

*Physics.* By Professor Balfour Stewart, F.R.S.

*Physical Geography.* By Professor Geikie, F.R.S.

*Geology.* By Professor Geikie, F.R.S.

*Physiology.* By Michael Foster, M.A., M.D., F.R.S., Fellow of Trinity College, Cambridge.

THE publishers of this series of primers have done much to further the progress of science-teaching, by providing text-books which range from the highest requirements of the university student to the capacity of the classes in our primary schools. We pass from the mighty mathematical works of Thomson, Tait, and Clerk-Maxwell, through the Clarendon Press Series, and the Elementary Class-book Series, to these Primers of Science. The latter are compact little books in limp covers, containing illustrations, and about a hundred pages of text. They are all by men eminent in their several branches of science. The Introductory Primer, by Professor Huxley, which presumably will treat of the modes and methods of science-teaching, and of the advantages of a knowledge of science, has not yet appeared; but we trust that its publication will no longer be delayed, as without doubt it will form one of the most valuable works of the series.

Professor Roscoe commences his *Chemistry* by discussing the nature of the four ancient elements—earth, air, fire, and water. This arrangement involves an account of many of the commoner elements, and if earth were fully described would, of course, involve an account of all the elements. Simple every-day matters are described from a chemical point of view: the burning of a candle, the slaking of lime, breathing, the action of plants on the air, and so on. The composition of water is demonstrated, and this leads to a description of the nature and properties of hydrogen, and a quantitative experiment (p. 32) to demonstrate the precise composition of water by weight. Towards the end of the book we find a list of elements, and an account of chlorine, the oxides of nitrogen, and a few familiar metals.

The primer of *Physics*, by Professor Balfour Stewart, is a most comprehensive little book: it includes heat, light, electricity, magnetism, and an account of the mechanical properties of solids, liquids, and gases. The experiments are for the most part clear and conclusive, and a special set of apparatus, as in the case of the chemistry, is supplied to illustrate the propositions.

It is satisfactory to find that the study of physical geography is becoming more general in schools. Fifteen years ago it was scarcely taught at all, now it is a subject of study in many of our larger schools. Professor Geikie's primer will be useful for giving initiatory ideas. After discussing the shape of the earth, its relations with the sun and moon, and its rotation and revolution, he passes on to the air considered from a meteorological point of view, then the circulation of water on the land, and an account of the sea, terminating with a description of volcanic action. The primer of *Geology* by the same author gives

a popular exposition of the main points of the science, and is a very readable and interesting little treatise. Both works are capitally illustrated.

Professor Michael Foster's *Primer of Physiology* is a fitting introduction to Professor Huxley's *Lessons on Elementary Physiology*. The work is divided into ten chapters, and gives us in a concise form the principal facts connected with the circulation of the blood, respiration, digestion, and the mechanism of bodily movement. The illustrations are good, and fully fulfil their object: we would specially draw attention to fig. 4, which represents the red and white corpuscles of the blood magnified; and to fig. 15, a section of the skin highly magnified, showing the position of a small skin artery and capillaries. The book, written by a master of his art, seems to us to leave nothing to be desired as an elementary text-book, and indeed as an introduction to physiology, whether for the schoolboy or the incipient medical student before commencing hospital life.

Each of these works contains sufficient matter for regular school study of three or four hours a week for half a year—in the case of the *Physics Primer* for a year. They are beyond the most elementary schools, and can be used with advantage in fourth forms in our larger schools. We wonder whether the authors, who have to deal with men in their science-teaching rather than boys, recognise the extreme difficulty of getting young boys to grasp a scientific idea. Much of the matter in the two first of these primers would require to be studied and explained three or four times in succession before it would be finally grasped. Take the law of Archimedes and its verification (*Physics Primer*, pp. 28, 29), which seems so easy to us who are always talking about it; to a young boy to whom the very mode of thought is new and unknown, it presents great difficulties. It requires to be repeated many times before it is comprehended. After an hour's patient explanation and illustration of the law, both pure and simple and applied, if you ask the Form whether Hiero's adulterated crown displaced more water or less water than an equal weight of pure gold, half the boys will say "less." Again, the proof of the composition of water by synthesis (*Chemistry Primer*, pp. 30, 31, 32), presents extreme difficulties to the learner. It ought not, we know; but we are too apt to forget that boys for the most part begin the study of science when their ideas on other subjects of study are more or less developed, and the attitude of mind requisite for this new study differs so entirely from that which they have hitherto adopted, that it is by no means easily acquired. We shall be very glad when we see this capital series of primers in general use throughout our primary schools, and so used that the greater part of the matter which they contain can be readily assimilated by the learners.

*Elements of Zoology: for Schools and Science Classes.* By M. Harbison, Head Master, Model-school, Newtownards. 8vo. 172 pages. (London and Glasgow: William Collins, Sons, & Co. 1874.)

*The Student's Guide to Zoology: a Manual of the Principles of Zoological Science.* By Andrew Wilson, Lecturer on Natural History, Edinburgh. (London: John Churchill, 1874.)

THE first of these works treats mainly of the lower divisions and lower sub-kingsdoms of animal life. One chapter of twenty-six pages is devoted to the Vertebrata, while the others discuss Annulosa and Annuloida; Mollusca and Molluscoida; Coelenterata and Protozoa. A useful glossary of terms is found at the end of the book. At the outset a broad distinction is drawn between inorganic and organic bodies in the following passage:—

"Inorganic bodies are either indefinite in shape (*amorphous*) or assume regular forms called 'crystals,' which are bounded by plane surfaces and straight

lines. Organic bodies are generally definite in shape, and are bounded by curved lines and rounded surfaces. Inorganic bodies increase in size by the addition of similar particles to the outside. Organic bodies grow by the receiving and assimilation of matter into the interior."

We should prefer to have seen the introduction of certain other and equally or more important distinctions; for example, inorganic matter may be composed of any one or more of the sixty-four elementary bodies; organic matter is almost invariably made up of four elements—carbon, hydrogen, oxygen, and nitrogen, and invariably contains carbon. The latter class of bodies are formed in the organisms of plants and animals, the former by nature; in fact it becomes the old division of the mineral kingdom on the one hand, and the vegetable and animal kingdom on the other. Again, the "regular forms of inorganic bodies are not always bounded by plane surfaces and straight lines," and there are some essentially organic substances formed by plants and animals which are so bounded.

The author divides the Animal Kingdom (after Huxley) into seven sub-kingsdoms commencing with mammalia, and ending with protozoa. The former sub-kingsdom commences with man, and the latter ends with gregarinida—parasites which infest the alimentary canal of earthworms and cockroaches. The intervening chapters are filled with an account of each special sub-kingsdom. Sets of questions are given at the end of each chapter. The book is written in a very clear, readable style, and is, we think, well adapted for use in schools. It is capitally illustrated, many of the illustrations being borrowed from the *Éléments de Zoologie* of Gervais. We may specially mention the woodcuts of the *Aurelia*, the anatomy of the *Terebratula*, and of the Oyster, and of the organs of the sea-urchin.

Mr. Wilson's book is rather adapted for the medical student than for school use. We should like to see it more fully illustrated. It is somewhat dry and philosophical, and abundant illustrations would relieve this, and, at the same time, more fully indicate the author's views. The work has the merit of containing all recent matter both theoretical and practical, theories of evolution, and of spontaneous generation, facts concerning deep sea-dredging and its results. The author declares for *biogenesis*—that is the doctrine which asserts that the living organisms found in vegetable infusions are produced from germs or seeds which have floated into the solution, or were before contained in it. The work is carefully written, but we are unable to see that it possesses any special advantage over many of the numerous text-books of zoology which now exist.

*Elementary Astronomy for the Use of Schools.* By C. C. Reeks. 18mo. 51 pages. (London: Van Voorst, 1873.) This small book consists of a number of terse statements relating to various primary astronomical facts; it is illustrated by a few simple woodcuts, not always accurate (witness Fig. 10), and not always as clear and intelligible as they might be (witness Fig. 8). It does not appear to us to possess any advantages over similar elementary works, such as that of Proctor.

*Bibliotheca Nicotiana; a First Catalogue of Books about Tobacco.* Collected by William Bragge, F.S.A., Shirle Hill, Sheffield. (Privately printed, 1874.) Probably no plant has been so much written about as tobacco. Considering the late period of its introduction into Europe, the mass of literature connected with it is certainly remarkable. No adequate history or bibliography has yet appeared. The present work, of which fifty copies only have been struck off, records the valuable and extensive series of works on "the Indian weed" collected by Mr. Bragge. It contains 169 articles, the earliest being Oviedos' *Hystoria de las Indias*, 1547, the latest a French *thèse*, printed in 1872.

It is always pleasant to find special collectors who are willing to let us know the treasures they

have accumulated. Mr. Bragge's carefully compiled list opens to view a series of books of the greatest use to whoever may be the future historian of the tobacco plant. In saying this we do not ignore the fact that several praiseworthy essays have already appeared. Mr. Bragge is entitled to the thanks of all who are interested in the records of social customs for this elegantly printed tract.

*Building Construction: Timber, Lead, and Iron Work.* By R. Scott Burn. This little book with its accompanying volume of plates has, the author tells us in his preface, been prepared to place before the student a statement of the leading points connected with the employment of timber, lead, and iron in the construction of buildings, in such a way that while it explains the technical terms in common use, it should at the same time convey a fair idea of the methods in which these various materials are used and of the forms they assume in practice.

The author has based the plan of the work upon the syllabus of the Government Science and Art Department, so that it may serve as a handbook for those who intend to prepare for the examinations in those branches to which it refers.

The author commences with a description of drawing materials and instruments, and then gives instructions for the drawing to various scales of plans, elevations, and sections.

Almost every kind of work required in a warehouse or private dwelling-house is carefully described and well illustrated by the figures and plates, which are remarkably well executed, rivaling those which we find in the much larger and more expensive books on the subject.

The details contained in the book are of too technical a character to be discussed here at length, but we strongly recommend it to the student of construction or to any gentleman who is about to indulge in the luxury of a new house.

The only fault we have to find is that common to most books of the kind, viz. the occasional omission of a reference letter, or a small mistake in one of the figures; for example, in fig. 15, the fish-plates, evidently intended from the text to be inserted, are omitted, thus rendering the two outside bolts unnecessary.

The space given to Ironwork, sixteen pages, appears very small, but we presume this will be made up for in the "Advanced Course," to which the reader is frequently referred. EDITOR.

#### NOTES AND NEWS.

Messrs. Cassell, Petter, and Galpin have in preparation, and will shortly publish in serial form, a comprehensive illustrated history of the United States.

Messrs. Chatto and Windus announce the following amongst other forthcoming works: A new book by James Greenwood, entitled *The Wilds of London*, with twelve tinted illustrations by Alfred Concanen; Schopenhauer's principal work, *Die Welt als Wille und Vorstellung*, translated by Dr. Franz Hüfler, author of *Richard Wagner and the Music of the Future*; and a new volume of poems and sonnets by Philip Bourke Marston, entitled *All in All*.

In respect to a paragraph in our last Notes and News, M. Paul Meyer writes to us: (1) that he is not going to print in the second part of his *Recueil d'anciens Textes* "all the versions of the Chanson de Roland," but only an extract of them; (2) that he has no work on the French *Chansons de Gestes* in the press, and does not even contemplate writing any on this subject; (3) that he is perfectly incompetent in the mediæval German poetry, and consequently would not venture on any account to give an opinion on so intricate a matter as the editing of *Nibelungenlied*.

We have referred M. Meyer's letter to the sender of the note in question, an exceedingly well-informed and valued correspondent, and we have received from him an expression of extreme

regret that he should have been induced to report, and report incorrectly, a conversation never intended for publicity. Our correspondent hopes that "the evidently humorous exaggeration of the note has misled nobody," and begs "to withdraw the note and to apologise to M. Meyer and the German scholars mentioned in it, for its appearance."

THE library of the Academy of Sciences at Lisbon, which formerly belonged to a Jesuit convent, now suppressed, possesses what is stated to be the finest illustrated missal in the world. It is the work of the Abbé Estevan Gonzalvo Neto, chaplain of Dom Juan Manuel, Bishop of Vizen, to whom he presented it out of gratitude, having been occupied in its execution from 1610 to 1622. The Bishop of Vizen, founder of the Jesuit convent, had placed the MS. in its library. It is a pontifical missal, such as is used at episcopal masses, and has always been held to equal in value the celebrated missal of Juvénal des Ursins, preserved in the National Library of Paris. When Thomas Boone was at Lisbon he offered 1,000*l.* for it, and later, a Paris house offered 65,000 fr. (2,620*l.*), but the Portuguese authorities opposed its sale. This beautiful folio volume is ornamented with twelve drawings with the pen, magnificently coloured, and models of composition and perspective, the subjects from the New Testament, and is also enriched with capital letters and numerous vignettes.

THE Rev. Canon Simmons will add to his parallel-text edition of four MSS. of the Early English *Lay Folk's Mass-book*, for the Early English Text Society, the following Bidding Prayers according to the Use of York:—1. From the tenth century Gospels in York Minster. 2. From a MS. Manual of 1405 belonging to Sir John Lawson, Bart. 3. From a MS. Manual of about 1440–50 A.D., in the York Minster Library, MS. xvi. M. 4. 4. A shorter form of about 1490–1500 A.D., written at the end of the last-named manuscript. 5. From a Manual of 1509 in the York Minster Library, printed by Wynkyn de Worde.

COUNT RIAN'S Latin-East Text Society (Société pour la Publication des Textes relatifs à l'Histoire et à la Géographie de l'Orient Latin) intends to appoint four honorary members from among the most distinguished Englishmen interested in the Palestine Explorations. The Society will then be put formally before the general English public. Mr. Richard Sims, of the Manuscript Department of the British Museum, has been appointed the Society's agent for England.

THE fourth volume of the great new *History of North American Birds*, by Professor Spencer F. Baird, Dr. Thomas M. Brewer, and Mr. Robert Ridgway, is expected to be ready early in 1875. It will contain the Land Birds, and complete the work.

MISS BUNNETT'S revised translation of Gervinus's *Commentaries on Shakspeare* will be published early in October, by Messrs. Smith, Elder & Co. Mr. Furnivall's Introduction to the book will consist of six sections:—1. An estimate of Gervinus's great work. 2. A short account of Metrical Tests. 3. What they have done for ascertaining the spuriousness of work supposed to be Shakspeare's. 4. Their use in finding genuine Shakspeare work in plays supposed to be spurious. 5. The succession of Shakspeare's works. 6. Helps to studying Shakspeare-books; and a visit to Stratford.

THE Shakspeare Sunday Society, formed in connexion with the Sunday League, will hold its first meeting at the League Rooms in High Holborn, on Sunday, October 18, and will read *Love's Labour's Lost*.

THE Archives of Bologna have been recently investigated by the Professor Luciano Scarabelli, who has published his report upon them, under the title of *Relazione dell' Importanza e dello Stato degli Archivi Bolognesi*. Many of the facts re-

corded in these archives have reference to art and artists.

FROM *Tribner's Monthly Record* we learn that "Mr. Charles Rudy has published an English and Chinese grammar (Mandarin language), on the Ollendorffian method, in three volumes. This grammar is so arranged that it corresponds page by page with the Ollendorff grammars of other languages. . . . This plan will be of immense use to Chinese who wish to study European languages," but we fear that, at present, they are not likely to be very numerous.

FROM the same source we find that "the Khedive of Egypt is searching the mosques and monasteries of his dominions for MSS., to form a library at Cairo; he is said to have obtained thirty different MSS. of the Koran, and among them one computed to be 1,150 years old.

*Nagavarma's Prosody* "is ready for the press at Mangalore, and will published in the course of this year."

GARIBALDI'S new work, *I Mille*, has appeared at Turin in the form of a handsome volume, consisting of 450 pages, and having a title-page inscribed with Petrarch's lines:—

"Virtù contra furore  
Prenderà l'armi e fia il combattor cortio,  
Chè l'antico valore  
Negli Italico cor non è ancor morto."

It has a long preface, addressed to the youth of Italy, who are reminded that politics are every man's concern, since each one has an interest in knowing whether his bark will be steered against rocks, or turned straight to port. Appealing to the Roman youth specially, he begs that such an example of quiet dignified energy may be set by them that their city shall be as a pole-star to every other Italian community, until Italy shall have secured her place as a flourishing and honoured land. The main part of the work, comprising sixty-three chapters, is occupied with the narrative of the exploits of the thousand volunteers, from which it takes its name. It concludes with an address to the 4,322 subscribers for the volume, who are assured that the author feels that his active share in political events is over, and that in giving them this work as a memento of his past exertions for his fatherland, he is conscious of the faults which it exhibits, regrets he was unable to produce anything more worthy of their acceptance, and assures them of his sympathy. It appears that only 1,942 persons have paid in their subscription of five francs, but the money thus obtained has already been disposed of, and after paying for the printing and publishing of the work, the managing committee have invested the surplus in Italian stocks for the benefit of the author.

JULIUS RODENBERG, the well-known Berlin feuilletoniste and novelist, is about to issue a new periodical, the *Deutsche Rundschau*, to be published by Gebrüder Paetel in Berlin. The first number will contain a novel by Berthold Auerbach, "Auf Wache"; a poem, "Zum Concil," by Anastasius Grün (Anton Graf von Auersperg); contributions by Theodor Storm, Eduard Hanslick (of the *Neue Freie Presse*), Emanuel Geibel, and Paul Heyse. Amongst the contributors to the second number, Gustav zu Putlitz, Eduard Lasker, Max Maria von Weber (the great composer's son) are named; and papers and literary articles for the third are promised by Rudolph von Virchow, Karl Hillebrandt, Friedrich Spielhagen, Adolph Wilbrandt, and others. There can be little doubt that a journal which counts such famous authors amongst its contributors, and with a man like Herr Rodenberg at the head, ought to be a success.

DR. WENDELIN FOERSTER has just completed his edition of *Richara li bianc*, which now appears in print for the first time, and is to form the first of a series of Old Frankish poems to be brought out for the Imperial Academy of Sciences at Vienna. Hitherto this old epic has been known only



through the references made to it by Scheler and Casati, and although there is little in the poem itself to interest the reader, a work consisting of more than 5,000 hitherto unprinted lines, written in Old French of the close of the thirteenth, or beginning of the fourteenth century, can scarcely fail to bring many useful additions to our knowledge of the vocabulary and grammatical construction of this language, and if on no other account Dr. Foerster has done an acceptable service to philologists by bringing *Richars li biaux* more easily within their reach.

At the annual public sitting of the Academy Della Crusca at Florence on September 7, Professor Dazzi, in the absence of the author, read an eulogium on John, King of Saxony, by M. Alfred de Reumont. After describing somewhat in detail the general claims to distinction and respect presented by the late royal scholar, the writer paid a special tribute of admiration and gratitude to his memory for "the care with which he had endeavoured to interpret to his countrymen the Divina Comedia, and the influence which his example and literary labours had exercised in diffusing a better knowledge of Italian literature in Germany." King John was chosen corresponding member of La Crusca in 1838, but did not take his place as a member of the Society till 1854.

In the *Revue des Deux Mondes* (September 15), M. Louis Reybaud reviews the volume, published last year by M. Clément and M. A. Lemoine in conjunction, on *Les Derniers Fermiers-généralux*. The critic takes the most indulgent view of the system they represented, as a fiscal experiment, serving to introduce the machinery for more equitable and scientific methods of taxation; but, in spite of his apologies, it may be doubted whether any class that suffered in the Revolution would inspire less pity than the thirty-four farmers-general guillotined in '93, if Lavoisier had not been one of them.

M. J. E. PLANCHON, in the same number, gives an account of some of M. Jordan's experiments in support of the thesis that botanical species are fixed or, what comes to the same thing, that all variations are hereditary; but, while speaking respectfully of what he calls "Jordanism," he does not give the impression that the school will prove a dangerous rival to the evolutionists. His history of the attempt to identify the common wheat with a variety of *Aegilops*, discovered by Esprit Fabre, a gardener of Agde, is extremely interesting, and will be new to unbotanical readers, though it is some years since M. Godron's experiments have shown the *Aegilops* in question to be a hybrid only found on the borders of corn-fields.

A BI-CENTENARY edition of Bunyan's *Pilgrim's Progress* is in the press. It will be a reproduction in fac-simile of the first edition, with emendations borrowed from the second.

WE are sorry to record the death of M<sup>me</sup>. Veuve Coppée, mother of the French poet. She died a few days ago, at an advanced age, at her house in the Rue Oudinot. She had long been stricken with paralysis, but was not wholly laid aside until the last. No work was ever finished by her son—no work was ever begun by him—in the success of which she did not take a vivid interest; and several of his poems attest his sense of that sympathetic influence on his career.

THE REV. W. Scarborough, of Hankow, is said to be engaged on a work on Chinese proverbs, which will comprise some 3,000 examples. It will be published at Shanghai at the close of the year.

READERS fresh from Mr. Carlyle's vivid picture of the taking of the Bastille would experience a rude shock to their feelings did they know the cool manner in which the caterers for John Bull's amusement at that time served up the event. The

World newspaper for August 31, 1789, announces that at Sadler's Wells

"Will be presented an entire New, Grand, and Interesting Spectacle, taken from the circumstance of the Revolution in France, called

GALLIC FREEDOM

Or, Vive la liberté.

Comprising the most striking occurrences which happened during the late Commotions in

THE CITY OF PARIS,

And particularly of that ever memorable event, the ATTACK, STORMING, and DEMOLITION of the BASTILLE.

In the above piece will be correctly portrayed the Manners of the Assembled Parisians at the Gate of St. Martin previous to their assault of the Bastille—The Massacre of those that first passed the Draw-bridge—the Sacrifice of the Governor and his officers; with an authentic, minute, and affecting Representation of the

SUBTERRANEOUS DUNGEONS

of that once terrific prison—the situation of the prisoners in their state of confinement, and the Actual Descent of the Citizens and Soldiers to their release.

With entire New Music, Scenery, Dresses and Decorations.

The Drawings for the different Scenes of the above interesting performance taken on the spot, and the Paintings executed by Mr. Greenwood."

The criticisms of the same newspaper on the performance were in equally good taste. We read:—

"Finer scenes of greater effect have not been produced at any Theatre for many years, particularly the dungeons, where the horror created by the cell, the mode of bringing out the different objects, particularly the figure of a supposed starved one, is greater than anything we ever remember—the comic humour as here and there interspersed, is very judiciously considered and the whole was highly finished by the different performers—our tribute of praise and thanks is due to the painter, the actor, and poet, for the whimsical lines of

The grand monarch's a noodle

To fight for Yankee Doodle

Et contre les Anglois—

which is a neat and excellent hit at this moment."

THE difficulties which beset the conscientious historian in the collection of original materials are amusingly exemplified by some correspondences addressed to Thomas Carte, the biographer of James, Duke of Ormonde, and now preserved with his other voluminous collections in the Bodleian Library. Carte's most diligent friend in collecting such like materials in Ireland was the Reverend Thomas Sheridan, friend and correspondent of Dean Swift. There was one person possessed of papers that Carte was most anxious to see, namely, Mr. Jeffrey Browne, of Castle McGarrett, grandson of Jeffrey Browne, a leading member of the Catholic Confederacy, who had been employed by the Supreme Council on an embassy to the Pope and the Court of France. Lord Athlery applied to him on Carte's behalf. He answered that he had too much business upon his hands of his own, his children's, and his grand-children's, to lay out his time in rummaging old papers. Sheridan writes concerning Lord Athlery's ill success, "that Mr. Browne confesses he has letters and memoirs for Carte's purpose, but he is such a lazy Irish brute, that he refuses to give himself the trouble of a search. They had cost him a whole winter to look them over, and although he was at that pains he was not ashamed to own that he never put them in order." In a subsequent letter Sheridan says he had not known what "Browne" was meant, or he could have got his memoirs long since for Carte, but he little imagined it was a gentleman called "Ha'penny Browne," one of their musical society, who had made many advances to him, but he would not be acquainted with him because of an unlucky character given of him by the Drapier. Lord Mountjoy, representative of Sir William Stewart, of the

county of Londonderry, a distinguished leader of the king's forces in 1641, had promised Dr. Sheridan between 300 and 400 letters (some of them original) of King Charles I. He had made several appointments with Carte to meet him at his lodgings, but "he was as hard to catch as a wagtail." Lord Massareen, representative of Sir John Clotworthy, had no papers of moment but his rent-roll, and the late Earl of Antrim was a man so insignificant and so very illiterate that Carte might be assured all such materials as were left by his ancestors underwent the fate of waste-paper. Thus from the time Carte was engaged with the Earl of Arran he was collecting all original materials for his work, but even before this engagement he seems never to have omitted any opportunity of obtaining information concerning original letters and memoirs that might throw light on Charles I.'s conduct in the affairs of Ireland. He has also left in his collection a very curious and interesting memorandum book, fair copied in his own handwriting, of notes made by him during his exile in France of conversations with his Jacobite friends, such as George Granville, Lord Lansdowne, Dr. Robert Lesley, Lady Sandwich, Mr. Dillon, and others, principally touching the secret history of the Restoration, and the designs of the Jacobites at the close of Queen Anne's reign, and their various plots afterwards to restore the Pretender; but it contains also such accounts as he got of historical collections.

THE following is the text of Chaucer's tattered receipt for his tun of wine in 1399 A.D., found, and completed as far as possible, by Mr. Walford D. Selby, of the Public Record Office.

"Sachent toutes gens moy Geoffrey Chaucer Esq[ui]er auoir ressu le iour del festance dycestes de Johan Payn, Chief Butiller nostre seigneur le Roy un tonel de vyn pur lan present, le quel tonel de vyn ie cognoisse [estre paie, et le dit Johan acquite par ycestes, enseales de mon seal. Donec la . . . iour de . . . ] lan du regne du Roy Henri le quart apres la conqueste primer."

The writing seems that of a clerk, and not an old man. It is possible that it is Chaucer's, if his counter-roll keeping made him write like a clerk; but the probability is that this receipt was not written by the poet.

MR. WALFORD D. SELBY, of the Public Record Office, has found the following fresh document relating to Chaucer, which shows that when he was about to leave England on his mission to Lombardy in May, 1378, he appointed one Richard Baret as his substitute in his Controllershship of Customs. The writ appears on the Memoranda Rolls of the Exchequer, Queen's Remembrancer [1 Ric. II., Easter. ro. 3 d.] :—

"Londou. Memorandum quod venerabilis pater T. Exonensis Episcopus Thesaurarius Anglie presens in Curia. xiiij. die Maii hoc termino [1378], testificatus est coram Baronibus, quod Galfridus Chaucer Contrarotulator custumarum et subsidii Regis in portu Londonie, qui ad partes externas in negociis Regis profecturus est, substituit loco suo Ricardum Baret, ad dictum officium exercendum in absentia sua a sexto decimo die Maii proximo futuro usque ad redditum ipsius Galfridi Londoni. Et super hoc predictus Ricardus presens in Curia coram Baronibus dicto xiiij. die Maii, prestitit sacramentum de bene et fideliter se habendo in officio illo in absentia predicti Galfridi."

From the date given in this writ it would appear that Chaucer started on May 16, 1378; but this is not the case, as in his account of the expenses of this journey it is stated that the date of his departure was on the 28th of that month, on which day he received 66*l*. 13*s*. 4*d*. for his journey abroad. The "venerabilis pater" mentioned above was Thomas Brantingham, Bishop of Exeter.

A WRITER in the last number of *Im Neuen Reich* describes at length an interesting festival

celebrated with horse-racing at Siena each year, on July 2 and August 15, or on the next Sunday following each of those days. The Sienese "Palaio," or embroidered banner which constitutes the prize of the victor in the race, and is held by the "contrada," or district of the city to which he belongs, and on whose behalf he competes. This division into "contrade" is contemporaneous with the earliest dawn of the history of the republic, while their number has varied with the varying fortunes and numbers of its population. Until the fatal plague of 1351 the city was divided into fifty-nine contrade; since 1675 it has kept unchanged its present number of seventeen, and these are known by names taken for the most part from animals, real or mythical, and have banners, arms and cognizances corresponding with these appellations. Thus, in the present day there are the "Contrada della pantera," "C. della giraffa," "C. dell' oca" (goose), "C. del drago" (dragon), etc. The games of the Palaio have been celebrated since the end of the fifteenth century on the Piazza del Campo, commemorated by Dante, but until the year 1599 the festival was commemorated by bull-fights, for which each contrada supplied a bull and the required number of bull-fighters. In that year, however, in consequence perhaps of the prevalence of more humane views, these perilous sports were interdicted, and buffalo racing instituted in their place. The latter form of amusement was, however, condemned on similar grounds half a century later, and in 1650 the peculiar form of horse-racing now indulged in was inaugurated. The course, which is bounded by posts, and marked out by sand, is at some points not more than eight feet across, and by its sharp turn on the edge of a steep descent at the south-east corner of the Piazza, the race is not unattended with danger to the unsaddled native ponies, or to their helmeted, cuirassed, and hauberked riders, who, in their picturesque but cumbrous seventeenth century attire, are not unfrequently thrown at this point, and dragged under the horses' hoofs. More serious consequences are, however, generally avoided by the assuring, but not specially dignified, precaution of inserting mattresses between the posts at the ominous turns of the course. The writer, who witnessed the Palaio races, which are not generally known to foreigners owing to the season of the year when they are held, describes in glowing terms the strangely picturesque charm of the whole scene, which, in its intensely national character, seems to belong more to mediæval times than our own prosaic age.

For the moment Siena appears robed in more than Oriental splendour. Every house flashes with brightly coloured hangings, every tower, roof and pillar hangs out gaudy flags and streamers, church bells peal forth, bands play, cannons resound, and in the midst of an excitement such as we may suppose the Roman games to have called forth, the gaily dressed population watch the proceedings of the day, which begin with the procession of the "Carroccio," drawn by four horses, and carrying the banners of all the contrade grouped round the lofty black and white standard of Siena. This "Carroccio" is, by the way, according to general belief, an exact copy on a small scale of the famed standard-chariot which the Sienese carried with them when they won their dearly-bought victory over the Florentines on the field of Monte-Aperto. The excitement with which every inhabitant of a contrada follows the fortunes of his champion and horse transcends the imagination of the most impressible cis-Alpine spectator. Young children are deprived of appetite, and sleep in feverish expectation of the event; little girls put up prayers to the Madonna for victory to their own contrade; boys discuss with passionate vehemence the merits of the horses and men that chance has given in the drawing of lots to their special district; while husbands and wives belonging to different con-

trade have been known to agree to separate till the eventful day had passed, lest their party feelings should prove too strong for their conjugal affections. Thus twice a year the entire mass of the people of Siena resigns itself to an impetuous excitement, to which modern times present scarcely a parallel, and which by its sudden and periodic recurrence would seem to afford evidence of the truth of the belief in the existence of an atavism, which reproduces at intervals the salient characteristics of a race.

THE press of Trieste has contributed its share of tributary respect to the memory of Petrarch by dedicating to the promoters of the July Festival two splendidly printed works. One of these consists of "*Scritti inediti di Francesco Petrarca*," (publicati ed illustrati da Attilio Hortis), including his speech before the Venetian Senate in 1353, and his address to the people of Novara after the taking of the city by Galeazzo Visconti in 1356. The other work, which is published at the cost of the Municipality of Trieste, is entitled "*Catalogo delle opere di Francesco Petrarca esistenti nella Petrarchesca Rosselliana di Trieste, per opera di Attilio Hortis* (Trieste, 1874). To students of Petrarchian literature this résumé of all that has been printed in regard to the poet's life and writings, with its careful enunciation of the different editions of his work, will undoubtedly prove alike valuable and interesting.

THE *Revue des Deux Mondes* contains some articles which deserve notice in this section of the ACADEMY. Foremost is an article which treats of the various improvements effected in the art of navigation from the time of the Phœnicians until now. Though necessarily technical at times such as when the writer explains the theory of projections, the successive improved methods of observing the sun's declination, and of taking observations for latitude and longitude, he is so thoroughly master of the subject that, by adopting a popular and lively style, he makes the article interesting to the general reader. He gives full credit to our merry monarch for the signal service rendered by him to navigation in founding Greenwich Observatory, with the object of ascertaining more accurately the movements of the heavenly bodies; and to our good Queen Anne for the princely reward (20,000*l.*) offered by her Parliament in 1714 to anyone who should discover how to arrive within half a degree of the true longitude. Harrison, in 1765, claimed the reward for a chronometer which enabled one to fix the longitude within the prescribed limit, but it was not till he had demonstrated the permanent value of the discovery by teaching other mechanicians his secret that he was adjudged the prize. At the present day the chronometers in the French navy number about 400, and are worth close upon 40,000*l.* The plucky voyages of Prince Henry and of the Portuguese along the African coast, their discoveries of Madeira, the Azores, and their subsequent progress along the west coast up to the time when Barthélemy Diaz doubled the Cape of Good Hope—all this is happily described. M. de la Gravière, the author, is evidently no friend to modern improvements and appliances in seamanship. With a conservatism that reminds us of Admiral Rous's spirited letters in the *Times*, he inveighs against ironclads, and though he cannot, we suppose, mean to deprecate the use of modern charts, nautical almanacs, chronometers and lighthouses, he is emphatically of opinion that these have shorn a sailor's life of its former grandeur and excitement, and made him the *enfant gâté* of the present age.

FROM the note-book of a deceased journalist we have been allowed to make the following extract:—

January 15, 1834.—This was the fiftieth night of the performance of the opera of *Gustavus III.*, or the *Masqued Ball* at Covent Garden Theatre; and the management of the doubled theatres—under Mr. Bunn, a gentleman of whom nobody, by the

bye, but myself who talk of him as I have found him, ever says a good word—determined after the good old English fashion to celebrate the somewhat unusual event by a grand supper, &c., on the stage of the theatre after the close of the performance, in the splendid scene of the Masqued Ball itself. I was one of the invited, and was, nothing loath to attend, being desirous of seeing those "diverting vagabonds" of actors and actresses for once in a way out of their assumed characters. Dinner-party-fashion-dressed I went to the theatre, and at the close of the performances presented myself at the stage entrance of the House somewhat too early, fancying that in this as in most cases that a man could not be too soon on the ground. But was somewhat too soon—a predicament in which, however, I was not alone, for I found that "absolute John" (Murray), the bookseller of Byron and the printer of the "Navy List" was my companion, with a third to me unknown, in a sort of ante-chamber about six feet square, where we stood cooling our heels by the light of a penny dip, dimly religious, for the matter of half an hour. I did not then know the great bibliophile, or I should have addressed him. He seemed to me a somewhat staid elderly gentleman in black, and white hair, with a slight bend of the sort a few years since, when it was fashionable to stoop a little forward, called "the Grecian." At length we three were ushered with all due "pomp and circumstance" through a variety of winding passages to the stage of the theatre, then in course of preparation for our supper. After wandering about the passages for some time and groping my way into the green-room, I found my host, who informed me that it would be some time, say an hour at least, before supper could be ready for us. I meandered among the coulisses, under the stage among broken bowls and daggers, &c., &c., into the private boxes, the gallery, and in short into every practicable nook and cranny with the most laudable intention of killing time before supper, and with great difficulty could barely accomplish it.

Bunn sat in the centre of the oval table, having on his right Lord Adolphus Fitzclarence, whose mother, M<sup>rs</sup> Jordan, had so often delighted thousands from the same place, and on his right, Captain Polhill, formerly lessee of Drury Lane, and Bunn's best friend, if report speak truly. Amongst the rest of the company were Count D'Orsay, Lord William Lennox, Lord Glengall, and a host of other patrons of the theatres. At this upper table also was seated M<sup>rs</sup> H., the female who nightly strutted with Bunn, *en Napoleon*, in the masquerade scene of the opera, holding a child by the arm. Near Captain Polhill was seated Ducrow in his dress as St George, the only performer at Drury Lane who appeared in costume; behind him with as much splendour of dress, &c., stood his trumpeter, habited like one of those of the king's body guards. I was seated about the middle of one of the central tables, that on the chairman's left, and had on my left hand Miss Kenneth, on my right M<sup>rs</sup> Young. At this table were seated at its head M<sup>rs</sup> Furley; at its foot, Tom Cooke the facetious; among others at that table were Madame Celeste (whose real name was M<sup>rs</sup> Elliott, she having married an American "of that ilk"), Mrs. Vining, Miss Inverarity, Miss Shirreff, "little Miss Poole" and her music master Templeton, Planché, a most supreme dapper little chap, Paul Bedford, and sundry others. At the table corresponding with mine, sat at the head M<sup>rs</sup> Bartley, the foot Cooper, and about it Miss Phillips, M<sup>rs</sup> Hanby, Blanchard, &c. At the outside tables were placed the chorus singers, and the second and third raters of all sorts and conditions. . . . The supper was a very excellent and abundant cold one; there was plenty of sherry and Madeira, some champagne and lots of claret, &c. At dinner I drank with all the female performers and some few of the males whom I slightly knew, &c.

THE papers publish a translation of the text of the will of Signor Girolamo Ponti, of Milan, who bequeaths nearly the whole of his fortune, amounting to about three-quarters of a million Austrian lire, to the three Academies of Science at London, at Paris, and at Vienna. The Academies in question (the first of which, unhappily, does not exist, unless the Royal Society can establish its claim to be considered such) are required to invest in safe securities, and to institute two annual competitions embracing the following subjects:—Mechanics, Agriculture, Physics and Chemistry, Travels by sea or land, and Lite-



ature. The Vienna Academy is only to admit Austrian Germans to the competition—a curious limitation, if taken in connexion with the testator's declared inability to master the German language. His own country, Italy, is to have nothing, it appears.

## NOTES OF TRAVEL.

THE news of the safety of the Austrian Arctic Exploring Expedition was extremely welcome, as the gloomiest forebodings as to its fate were beginning to be entertained. A part of the following summary of the history of the Expedition appeared in the *Times* of Tuesday last:—

"The Austrian Payer-Weyprecht Expedition left Tromsø in the *Admiral Tegethoff* on July 14, 1872. They encountered compact drift ice in 48 deg. longitude, and worked themselves through until, in 58 deg. east longitude, they reached the coast of Nova Zembla, under the Admiralty Peninsula. They sailed along the coast to Berch Islands, where they met Count Witteczek's sloop *Isbjörnen*. They sailed together with him to Baerent's Islands, near the promontory of Cape Nassau, where they remained at anchor till August 21, 1872, on account of south-westerly storms. There a depot of provisions was established. They parted from Count Witteczek and steered north-east the same day, and were completely frozen in.

A more recent telegram from Lieutenant-Colonel Payer himself, completing the preceding, has been communicated to the *Neue Freie Presse* of Vienna, dated Hammerfest, September 7, 2 P.M. (arrived in Vienna the following day, at 11.10 A.M.):—

In 76½° North, in sight of Novaja Semlja, immediately after the separation from Count Witteczek, we were enclosed with ice, and for two years it was impossible to free ourselves, whilst, sticking fast in an ice-pack, we were irresistibly driven northwards. From October 13 we were in great danger, being almost daily pressed between solid packs. During the whole winter we were always in readiness to leave the ship. In the summer 1873 we repeatedly tried to destroy the pack by sawing it and blowing it up with gunpowder, but without the least success. In the autumn we unexpectedly approached an unknown land, 200 knots northward from Novaja Semlja. We passed the second winter harbourless, three knots from land, under 79° 51' latitude, and 59° longitude. Between March 9 and May 4, 1874, we undertook excursions in sledges, for the exploration and mapping of the country, from 79° 54' to 83° latitude, and still further. There we christened the most northern place in the world by the name of "Cap Wien" (Cape Vienna). The most northern spot on which we trod was 82° 5'. Here we found no more land-ice, only coast-water and floating-ice; so we were only able to proceed with dog-sledges across the great glaciers until we found it impossible to go any further, and were obliged to return. The land-water is about as extensive as at Spitzbergen, and covered with a bridge of one year's pack-ice. Both fauna and flora are very scarce in the south; the glaciers are of colossal dimensions; the sounds are full of icebergs. The principal stone is dolomite. The mountains consist of plateaux and precipitous peaks; some of them are 5,000 feet high. Very little drift wood is visible.

The longitude of the land comprises at least fifteen degrees, but we could not see the limits even from the mountains. During two winters we lived for seven months in one continuous night. The minimum temperature during our sledge excursions was 40° Reaumur on land, and 37° on shipboard. In May pressing circumstances induced us to quit the ship—the engineer, Krusch, had died of consumption and scurvy. The vessel was raised by the pressure of ice, and heeled over to such an extent that we were unable to remain in her. In accordance therefore with the opinion of our regimental physician, Dr. Kepes, we were obliged to quit the *Tegethoff* on May 20. The retreat in boats and sledges lasted ninety-six days. Seventy miles from the North Cape Nassau, under 77° 40' North, we left the pack-ice. On August 15 we sailed down on the open sea to the coast of Novaja-Semlja. On August 24 we were taken up and most cordially received by the Russian mariner Feodor Voronin, on the schooner *Nikolaj*. After a passage of nine days we arrived in Vardoe. In Norway we met everywhere with a most hearty reception.

In all the places through which we have hitherto passed flags were flying. After our return to Hammerfest we met the English Expedition on the steamer *Diana*, which had gone to the Karie Sea in search for us.

In Vienna the most enthusiastic reception awaited the returning explorers, who should have reached this city yesterday, the 25th of this month. The Imperial Academy of Sciences, the Hungarian Academy, and several other scientific associations were to congratulate them at the station. A great banquet will be given in honour of the members of the expedition in the Our-Salon, in the Stadtpark, etc. The results of the Austrian expedition at the North Pole, as far as they are known until now, must be pronounced to be highly gratifying.

WITH reference to an account of the Moscow archives given by a correspondent of the *Athenæum* last week, we may notice that Archdeacon Coxe paid a visit to them about a century ago, and published in his *Travels into Poland, Russia, Sweden and Denmark*, some interesting details gathered from the documents preserved there of the early relations between our court and that of Russia. The earliest correspondence between the sovereigns of England and Russia begins about the middle of the sixteenth century, soon after the discovery of Archangel, and chiefly relates to the permission of trade granted exclusively to the English company of merchants settled in that country. There are numerous letters from Elizabeth to Ivan Vassilievitch II., some of which are printed in Hackluyt's *Voyages*. One of them, not in that work, contains an offer of an asylum in England to Ivan and his family, in case he should be compelled by an insurrection to quit his own country. Some historians have asserted that this Czar carried his personal regard for our Queen so far as to become one of her suitors, but Coxe found nothing in these archives confirmatory of such intentions. In the reign of Charles I. the amity between the two courts was so well established that we sent some troops, under Colonel Sanderson, to the assistance of Michael Feodorovitch, against Ladislans, King of Poland; and Alexis Michaelovitch occasionally furnished Charles, when most distressed, with money and corn. The last letter from this unfortunate king to Alexis is dated Isle of Wight, June 1, 1648. A letter has also been preserved from Charles II. to the same Czar, announcing the execution of his father. It is dated September 16, 1649, and was brought to Moscow by Lord Culpepper. During the Commonwealth Alexis maintained a constant correspondence with the exiled Charles. He declared that all monarchs should esteem the cause of Charles I. as their own, and refused for a time to hold any intercourse with the Protector. It seems certain, however, that some correspondence afterwards passed between them, as he consented to receive ambassadors from England; but no traces appear of it at Moscow. The Restoration of Charles II. renewed the friendly relations between the two countries, and after that date the despatches received from England become so numerous that (writes the Archdeacon) it would have required several days to have examined them with any degree of attention.

PETERMANN'S *Mittheilungen* for October opens with a memorandum explanatory of a map of the island of Haiti, which has been compiled chiefly from a geological map of the Republic of St. Domingo, by W. Gabb, from a special map of the island by Schomburgk, and from some English Admiralty charts. Dr. Nachtigall contributes a letter containing some interesting remarks on the Baghirmi country, a region to the south of Lake Chad in Central Africa. Elephants, he remarks, are common, and the ivory they yield is of excellent quality; the rhinoceros does not occur to the south, but in Baghirmi proper it is very common. Lions and leopards are met with not unfrequently, as well as other *felinae*; hyenas and wild boars abound, as well as some species of

antelopes. In the river Shari and in some other streams are found the river-horse and crocodile, the flesh of the latter being highly prized (1), while the scaly hide is used by the natives for dagger sheaths. The horses peculiar to the country are a small, fearless and sure-footed breed, capable of much fatigue. By the southern tribes these little horses are preferred to the larger breed from Bornu. The trees chiefly met with are the bombax or silk-cotton tree; the butter tree, from which a sort of vegetable butter is obtained; the deleb palm, the ashes of which yield a species of salt, tamarinds and date palms. The inhabitants are a uniform black in colour, though red skins are occasionally met with. They are all above medium height and strongly built. The women wear their hair cropped short; the men, on the contrary, wear it long, and fantastically adorned with feathers and pearls. The principal weapons are a sort of hatchet, which is often hurled at the enemy, lances, daggers, and shields of basket-work or buffalo hide, sometimes shaped like the Roman *scutum*, and at other times square and light for hand-to-hand encounters. Blow-pipes are also commonly used, the arrows being weighted with a lump of clay to make them fly straight. Agriculture is the main occupation of the people, and their only implement consists in a sort of clumsy heart-shaped spade. Drums are in great favour with them, as well as horns with holes bored in them like as in a flute. They believe in the existence of a superior deity, which they identify somehow with the thunder and the weather, and in evil spirits and witchcraft. Polygamy is a recognised institution, a wife having a regular market value. When murder, theft, adultery, or any similar act is committed, the injured party usually takes the law into his own hands instead of waiting for the decision of the judge. In conclusion, Dr. Nachtigall predicts that Baghirmi will, in all probability, become a province of Wadai, which seems destined to play a leading part among the Central African States. The next article consists of a short account by Captain Kostenko, of his return journey from Khiva down the Amu-daria, and across the Aral to Fort Kazalinsk. Then follows a short description of the St. Gothard tunnel, the particulars of which have already been made known to English readers through journals in this country, and a sketch of the naphtha springs of Irak Arabi in Mesopotamia. The concluding note is an attempt to identify the oasis of Charegh-Dachel in the Libyan desert, lately explored by Rohlf's expedition, with the Oasis of Herodotus.

GENERAL CUSTER, at the head of a small expedition, has explored a mountainous tract of country called the Black Hills, situated in the south-west portion of Dakota territory and to the east of Wyoming, U.S. The hills form a complete circle about a hundred miles in diameter, and enclose a wonderfully productive valley, which, as well from its fertility as from never before having been visited by white men, is likely to attract the attention of the Government. The General, in one of his reports dated July last, represents the country as exceptionally well wooded and abounding in good pastures and water. The tracts of open and wooded country are so conveniently proportioned (ranging from about one acre upwards), that settlers would have no clearances to make, while the richness of the soil is admirably suited for the growth of the less hardy crops. Gold has been discovered, lead, and some indications of silver, but no opinion can as yet be hazarded on the quality of these metals. General Custer reports the health of his party as excellent, and hoped to return to Fort Lincoln by August 31 last.

PROFESSOR ZITTEL, of the Royal University at Munich, who, as is well known, took part in the Rohlf's expedition to the Libyan desert, read a paper before a recent meeting of the Bavarian Geogra-

phical Society on the results of the before-mentioned expedition, which was highly interesting both from a topographical and geological point of view. The expedition started on December 18, 1873, and set out on its return from the desert on March 31, 1874. For astronomical observations Dr. Jordan was attached to the party, and Dr. Aschersohn for botany. Only a few plants (about twenty different species) were found in the desert proper; but these few were highly important, both with regard to form and distribution. As was foreseen, however, the richest results fell to the part of the geological section, in relation, namely, to the period of formation (strata containing nummulitic stones were very abundant, as well as upheavals of a more modern date), and also in relation to the figuration of the soil. As regards the latter, there were first the desert plateaus, at present, (even in the caverns with stalactite formations), entirely devoid of water; secondly, undulating wastes covered for the most part with shifting sands; thirdly, desert valleys, containing salt lakes, lying partly much below the level of the sea; and, fourthly, oases with fresh-water springs, the water of which, however, is in some cases warm. On one of these oases is situated the ancient temple of Jupiter Ammon, and a population of about 8,000 Libyans, mostly nomads.

THE French Association for the Advancement of Science voted, at its last sitting, the sum of 1,300 francs towards defraying the expenses of sending a naturalist with the expedition for the observation of the transit of Venus. The ship, under the command of Captain Mouchez, will go to the island of St. Paul, and cruise in those shores for a considerable time, having on board M. Velain, who is charged with the deep-sea dredging and the survey of the islands of Amsterdam, St. Paul, and Bourbon, for which his explorations with M. Lacaze-Duthiers in the Narwal have well prepared him. The Minister of Public Instruction had only 2,000 francs at his disposal to carry out this expedition, which sum being inadequate, the French Association have gladly availed themselves of the opening to combine, in an efficacious manner, with the expedition of which the observation of the transit of Venus is the occasion.

## BOSTON LETTER.

Boston: Sept. 9, 1874.

This week has appeared the *Life of Benjamin Franklin*, by the Hon. John Bigelow. It is a work in three volumes, crown octavo. What distinguishes this from the many other lives of Franklin, is not only that it contains the best edition of the admirable autobiography, but that at the point where that ceases, 1757, when Franklin was just beginning the most important part of his public life, the reader does not drop into the dull prose of the biographer, but goes on with Franklin's own narrative as taken from his letters. In Sparks's *Life of Franklin* this difference of style is most clearly noticeable, and while the edition is very valuable for its complete collection of his writings and correspondence, the author's continuation of the life is very dry reading. Mr. Bigelow says in his preface with great truth:—

"If I may judge by the unexampled popularity and influence of his memoirs of the early part of his life, am not mistaken in supposing that the world will be more interested in reading his own account of those more eventful years which followed, than in what any other person has said or can say about them. However we may prize the judgments of discriminating biographers of Franklin, their interest must always be subordinate to that which we feel in his own; and the pleasure, be it never so great, which we experience in reading other versions of the incidents of his varied and picturesque career only increases our curiosity to read the account which he gave of them at the time, to his government and friends, in his own pure, limpid, and sparkling English."

What this editor did was—

"to condense Franklin's own memorials of his

entire life, hitherto scattered through many bulky volumes, and yet more bulky manuscript collections, into a single compact work, and to give them the convenient order and attractiveness of a continuous narrative."

For this purpose he took "from his writings and correspondence whatever was autobiographical, and presented it in a strictly chronological order."

It so happens that Franklin's autobiography ended with his arrival in England in 1757, and until 1785, for twenty-eight years, he lived abroad, making but two short visits to this country. His correspondence during that time was remarkably copious, and for the five years between his return home and his death, there are his letters to his many friends in Europe. Of especial service to this conclusion of his work were the letters to M. Le Veillard, of which Mr. Bigelow was fortunately able to make use. From this rich amount of material the editor has made wise selection, and the result is by far the most valuable *Life of Franklin* that exists. It is much more entertaining than Mr. Sparks's, and far more dignified than that by Mr. James Parton. Franklin was certainly an admirable writer, and we have his life told by himself, who knew it best, and the charm of autobiography is not lost.

Mr. Bayard Taylor's drama, of which mention was made in my first letter, comes out this week. Its name is *The Prophet: a Tragedy*. The scene is laid in this country. Just now we find a great many novels written about different parts of the United States. While until very recently we were exceedingly diffident about our geography, the tide has turned, and we have novels of the Border States, of the South-West, &c., each one of which brings its new supply of local phrases and amusing Americanisms. In this tragedy the scene of the first act is laid in New England, of the four others in a Western State. The play takes its name from David Starr, a religious fanatic, who is born in New England, and who goes to the West to found a new religion. In that region he builds a temple, and collects his followers about him. Then, although a married man, he falls in love with Livia Romney, "a woman of the world," as she is called in the list of *dramatis personae*, and establishes polygamy—a point in the play which makes the resemblance of the new religion to Mormonism exceedingly close. The rest of the tragedy bears out this supposition. The authorities are stirred up about such tenets, and the Sheriff, Colonel Hyde, comes to the front of the temple to arrest David, speaking as follows:—

"You're he I seek. The law, that freedom gives  
To manifold belief, now takes alarm  
At vicious usages, by you proclaimed  
As holy. You are called to meet the charge  
Of wilful crime, with others, whom to this  
You have persuaded."

DAVID.

And should I resist  
Such intermeddling with permitted faith?

COLONEL HYDE.

Though loud report of your licentious lives  
Commands my action, we are armed with proof,  
And here resistance would be added crime."—&c.

Colonel Hyde withdraws, giving them one more day before serving his writ. When he does return, it is with a large force of armed men, who fall to fighting with the faithful. David is shot through the breast, but he makes his way to the altar of the temple, and there dies in the arms of Rhoda, his first wife, disowning his Livia. Nimrod Kraft, "High Priest," the Brigham Young of the tragedy, seizes the ark from the altar and escapes through the chancel-door, and with this the curtain falls. If this is a dramatic representation of Mormonism, a great deal of the exact truth of history is slurred over for theatrical effect. Elkanah and Hannah, the parents of David Starr, are singularly unlike the father and mother of Joseph Smith, junior, the founder of that religion.

Of them we read, in the *New American Cyclopaedia*, that "they avoided honest labour," that "they were intemperate and untruthful, and were commonly suspected of sheep-stealing and other offences." There is no mention of these things in the tragedy. The short specimen given above will show what is to be found in it, and that is, an exceedingly small amount of action, and a very vague representation of human characters, who speak blank verse with as close a resemblance to poetical truth as Colonel Hyde's remarks bear to legal formulas.

The scientific world has met with a severe loss in the death of Professor Jeffries Wyman, of Harvard College, which sad event took place on Friday last. He was born in this state, August 11, 1814, and had consequently just completed his sixtieth year. He graduated at Harvard College in the year 1833, he then studied medicine in the Harvard College Medical School, and in Paris, carrying on his work in natural history at the Jardin des Plantes in that city. After his return to this country he lived in Virginia, being Professor of Anatomy in the Hampton Sydney College of that state. In 1847 he accepted the post of Hersey Professor of Anatomy of Harvard College, and Professor of Comparative Anatomy in the Lawrence Scientific School, which positions he filled until his death, with great honour to the college and to himself. He was also a member of the faculty of the Museum of Comparative Zoology. When George Peabody made his generous gift to the college for the establishment of the Museum of Ethnology, Professor Wyman was appointed Curator, and he had already made considerable collections for that Museum. He was a great worker, in spite of delicate health; but his reputation, except among those who kept up with his frequent and valuable contributions to scientific journals, was far behind his deserts. His articles may be found in the *American Journal of Science*, the *Smithsonian Contributions to Knowledge*, the *Boston Journal of Natural History*, and the *Proceedings of the Boston Society of Natural History*, of which society he was for many years president. Within the science of Comparative Anatomy he gave his attention to various subjects. He was the first to describe and name the gorilla; he was the first to dissect the eyeless fish of the great cave in Kentucky; he discovered the parasite in the cerebellum of the snake-bird; he made several interesting discoveries about the aboriginal inhabitants of this country; in short, he was unceasingly devoted to his studies. In Cambridge he had a certain number of pupils, who became deeply attached to him, but he was of too shrinking a disposition to have the large following that Agassiz had. He was personally one of the most modest of men. His opinion on any scientific subject was of the utmost value, so careful was he not to make up his mind except after a thorough examination of every argument for and against. He has left behind him the deep impression of a man whose modesty and kindness were equal to his rare ability.

A few months ago the ACADEMY referred to an article in the *Nation* about the poems of a little girl, which had recently been privately printed. Since then the volume has come into my hands. Most of the pieces are merely conventional and incoherent, but the following lines are certainly devoid of any traces of morbidness:—

"I used to play 'neath the apple-tree,  
And then with my dollies I'd take real tea;  
Then I and my darling sister Bess,  
We'd go to the pantry and make a mess."

The plays are delightfully free from conventionality. "Victor, the King of Fairyland," contains some touches that are really marvellous. Such, for instance, is the speech of the fairy when turning Eva, one of the heroines, into a river:—

"So I'll punish thee.  
Thou'lt have no voice except the dashing sound  
Of thy dark waves on the resounding shore."



Thy waves shalt dance, but never, never more  
Thy fleet foot on the smooth-cut ring of green  
Shall keep time to the nightingale's sweet voice!"

"Poetry Everywhere" concludes as follows:—

'Tis poetry, poetry everywhere—  
It nestles in the violets fair,  
It peeps out in the first spring grass—  
Things without poetry are very scarce."

So much for the children: the literature of adults is just now in a very languishing state.

T. S. PERRY.

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#### CORRESPONDENCE.

##### OLYMPIA.

Athens: Sept. 13, 1874.

Few works of public utility in Greece are so urgent as the construction of a thick wall in the bed of the Alpheios, for this river continually undermines and destroys its high northern bank. Thus Olympia is losing yearly 10 to 13 feet in breadth, and, if this state of things continues, in less than 100 years the whole plain of Olympia will have disappeared as far as Mount Kronion.

He who may doubt of this, let him measure the present bed of the Alpheios, and let him compare it with the bed of this river as represented on Tablet II. of Ernst Curtius' celebrated work, *Der Peloponnes*, published in 1852; let him notice the Roman building and the four Roman tombs, which are now visible in the high northern bank, and of which no trace will be left next spring; let him enquire of the old men of the neighbouring villages, who remember the bed of the Alpheios to have been 200 mètres, or 667 feet narrower than the present bed. The latter as well as the present bed of the Kladeos, which flows into it at a right angle, are considerably deeper than the ancient beds of these rivers, which are distinctly indicated, 20 feet below the surface, by a layer of round pebble-stones. The present much greater depth of the two river-beds is besides proved by the dikes, or piers of earth, which in ancient times the Elians were obliged to erect to prevent the inundation of Olympia; further, by the layer, 10 to 13 feet thick, of alluvial soil that covers the temple of the Olympian Jupiter, which has been partly excavated in 1829 by the French expedition; for even in the time of the heavy winter-rains the Kladeos does not rise now sufficiently to fill its bed to half the height of its banks, whilst owing to the present enormous bed of the Alpheios, the rise of this river in winter does not exceed 6½ feet.

There can be no doubt that the said layer of pebble-stones, which once was the bed of both rivers, extends as far as Mount Kronion; and this proves that the Alpheios flowed in prehistoric times close to this hill, from which it gradually receded to the south, until it reached the foot of the high opposite mountains; and having excavated there its present bed, 33 feet deep, it returns by the same way, destroying its high northern bank. As soon, therefore, as the German government begins the excavations of Olympia, it is first of all necessary to erect in the bed of the Alpheios, close to its high and steep northern bank, a wall 8 feet high and 4,000 feet long, extending from the mouth of the Kladeos eastward, for in no other way can Olympia be saved from destruction.

I advise the German government very strongly to begin the excavations from the eastern bank of the Kladeos, at a depth of 20 feet, on the ancient river bed of round pebble stones; to proceed thence systematically eastward, and to throw all the rubbish into the Kladeos, whose current carries it off at once. In this manner will be discovered not only all the existing historical, but also all the prehistoric, antiquities, for it appears next to impossible that there should exist any of the latter below the very ancient river bed of round pebbles. Besides, this is by far the easiest way to excavate Olympia. In any other manner one would encounter enormous difficulties, and have at least twice as much work. But no mode of excavating is more difficult and more tiresome than that to cast the rubbish around the excavations. I cannot advise them on any account to begin the excavations from the north bank of the Alpheios, for it is 667 feet distant from the temple of the Olympian Jupiter; and for this reason it is not probable that monuments would soon be discovered, sufficiently important to encourage the German Government in its grand enterprise. Small but interesting objects exist, however, in the rubbish which the Alpheios breaks down from its northern bank, for such are frequently found by the peasants in the bed of the river. Only lately they picked up a statuette of silver 20 centimètres high, which they offered to me for 1,200 drachms.

DR. HENRY SCHLIEMANN.

##### NEW SHAKSPEARE SOCIETY.

3, St. George's Square, N.W.: Sept. 21, 1874.

Mr. Fleay has possibly forgotten that when, on June 26, his resignation was handed to the Committee, and at once accepted, his letter stated

that his paper read that evening on *Macbeth* and *Julius Caesar*—which he had himself substituted for his long-announced paper on *Henry VI.*—would be "the last that he should contribute to the Society," and that he should not continue "the series as he had promised." The same letter also stated distinctly that he then ceased "to be a working member of the Society."

The Committee therefore, of course, concluded that all Mr. Fleay's promised work for the Society, except the papers then in the press, was abandoned; and instructions to that effect were given to the printers. But the Committee were afterwards much surprised to find that, on August 20, nearly two months after his declaration that he had ceased to be a working member of the Society, Mr. Fleay had sent to its printer, as copy for his (abandoned) edition of the first quarto of *Romeo and Juliet*, some revisions of Mr. Daniel's reprint of this quarto, which had been sent to him (Mr. Fleay) on May 23, a month before his resignation. On September 1 the Committee were further surprised by receiving a note from Mr. Fleay, asking whether they intended to proceed with his editions of the *Romeo and Juliet* quarto and *Henry VI.* On September 11 the Committee, of course, informed Mr. Fleay that they did not intend to proceed with these editions. And it is for their adoption and confirmation of his own former express action that he now blames them!

Had Mr. Fleay given the date of my "very last communication" to him, saying that Messrs. Childs "were ready to go on printing *Henry VI.*," every one would have seen that it was long before his resignation, and his ceasing to be "a working member of the Society." But that would not have suited his case.

F. J. FURNIVALL,  
Founder and Director of the New Shakspeare Society.

#### "WHO WROTE OUR OLD PLAYS?"

Skipton: Sept. 19, 1874.

In your number of September 12 there is a letter from Professor Dowden respecting my date for *Cymbeline*. Mr. Dowden is not correct in saying that I was anticipated by Professor Hertzberg, as my investigations were made in 1868, though not printed till 1874. But this is a matter of no moment, as Mr. Hertzberg's investigations are confined to Shakspeare, and that is a very small part of my work. The real originator of verse-tests for Shakspeare was Malone, who not only saw the necessity of them, but rightly decided that the rhyme-test was the one to be relied on. Professor Hertzberg's notion that the feminine ending is to be trusted for his purpose is simply ludicrous, and the statement of percentages of the plays quoted is incorrect; the difference is 6 per cent instead of 1. It is sufficient refutation of the general principle that the Professor only applies it to nineteen plays: he well knew, if he applied it to all consistently, it would place *Richard III.* after *Othello*, a result that no critic, aesthetic or other, would allow. I regret that my proofs that neither this nor the weak-ending test can be admitted *per se* for determining the dates of Shakspeare's dramas are among the excursions for my edition of *Henry VI.* refused by the Shakspeare Society. I deferred answering Mr. Dowden's letter in order that he might, if he would, send me Professor Hertzberg's results, which I wrote to him for, as I cannot get at that gentleman's work here. In fact, I am ashamed to say that even his name is new to me. I have not yet received an answer to my letter. I demur, however, to Professor Dowden's dictum that aesthetic criticism gives a date of 1611 for *Cymbeline*. Aesthetic criticism imperatively demands its place anterior to *Philaster*, which cannot be placed so late. In conclusion, let me thank Mr. Dowden for writing in a courteous and gentlemanly spirit of my work. I would that all your correspondents would do so. F. G. FLEAY.

## SCIENCE.

## INTERNATIONAL CONGRESS OF ORIENTALISTS.

## TURANIAN SECTION.

WE reported the proceedings of this Section in our last, but we think our readers will be glad to have the text of Sir Walter Elliot's address, which was not read, but which he has since sent to our Office. It is as follows:—

In opening the Turanian section, it may be well to define its limits. I have been asked again and again what is meant by the term Turanian. I may therefore say that Turán originally referred to the countries bordering on ancient Persia. To the Aryan dweller in Persia, whatever was not Irán, was Turán, and all foreigners were Turíán or Turanés; but in early times of limited intercourse, these terms were virtually restricted to the neighbouring countries on the north and east of Persia—the Scythia of the Greeks. The Chevalier Bunsen, in a Report on the Results of Egyptian Researches in reference to Asiatic and African Ethnology, presented to the British Association at Oxford, in 1847, proposed to include under the term Turanian all languages of Europe and Asia which are neither Semitic nor Aryan. And in this sense it has been adopted by the organisers of the Congress.

Thus extended, the section has to deal with a great variety of tongues and dialects, forming several well-defined groups, connected by a principle of construction, common to them all, which philologists have called agglutination, in virtue of which the particles (that is, pronouns, prepositions) forming conjugations and declensions are not, as in other languages, absorbed and lost in the integrity of the word to which they are joined, but can be detached and distinguished from the root.

This peculiarity is supposed to be a condition incident to the circumstances of nomadic life, in which communities, loosely associated, have little intercommunication, and, I think, derives some explanation from a consideration of Professor Huxley's classification of the varieties of mankind, as applied to the habits of the Turanian family. Looking from the standpoint of a biologist, at physical characters alone, without reference to language or history, he finds the types of what (for want of a better name) he calls the Australoid race, in the inhabitants of Australia, the hill tribes of India, and the ancient Egyptians. We can trace its characteristics as defined by him from the Scythian birth-place of Túr, through the Himalayas, the Rajmahal Hills, the Goands and the aboriginal tribes of Central India, to the mountains of Ceylon, and they are distinctly stamped on the features of the Hindu population, modified, of course, in various degrees by subsequent immigrations. I think it probable that the Turanian occupation of Australia took place at a time when that great country still formed an integral part of Asia, and that, cut off by later geological changes, the inhabitants have thus not been subjected to foreign innovations. A critical examination of their numerous dialects, compared with those of the barbarous hill races of Asia, the Ainos of Japan, the Kols, the Mincopis, and the nomade tribes who still wander over India, may yield materials for tracing more completely the origin and ramifications of the Turanian race.

I have said that the Turanians form several well-marked groups. Of these I will first notice the Dravidian, with which I am the best acquainted. It is represented in its most perfect form by the Tamil spoken in the Carnatic, the Dravidadésam of the natives, whence the generic name. The influence of Aryan supremacy has there been felt the least. The more northerly dialects of Telugu, Canarese, and Malayalam have all adopted the phonetic system of Sanskrit. Tamil alone retains its normal rugged character. It wants altogether the aspirated letters, and has some two or three sounds and characters peculiar to itself. It

has been cultivated and refined by native poets and grammarians, and under the princes of the Pandyan dynasty the College of Madura was celebrated for its learning and for the refinement and polish it imparted to Tamil literature. Not less important has been the influence of Western scholarship. The Jesuit missionaries, in particular, have left their impress on the language. Roberto de Nobili, an Italian Father, composed many works in the latter half of the seventeenth century; but Beschi, who arrived in 1700, has established the highest reputation. His grammars still form the best introduction to the language, and among his voluminous writings a metrical history of our Saviour—the *Tembávani*, composed about 1726—is considered one of the most elegant and classical works in the language. The original autograph MS. of the poem was purchased by the late F. A. Ellis from the son of Beschi's disciple in the beginning of the century for a large sum, but was lost for a time after that able student's premature and unexpected death in 1818. It was my good fortune to recover it, and it is now deposited in the library of the India Office, from whence it has been sent for exhibition to the section this evening.

The language continued to be cultivated by the missionaries of the Christian Knowledge Society, and in 1728 the Scriptures, translated by Ziegenbalg, were printed in Tamil type at Tranquebar. A copy of this edition, now of extreme rarity, is also before us. The names of Rottler, Rhenius, and other Danish scholars in the same mission, are conspicuous for useful works. Still later, Dr. Caldwell, by his *Comparative Grammar of Dravidian Languages*, of which a second and improved edition is about to appear, has thrown a flood of light on this class of tongues. Nor must I omit to mention the German scholars connected with the Basle mission. Dr. Moegling has edited lithographed editions of the most remarkable Canarese classics under the title of *Bibliotheca Carnatica* and his fellow labourer, Dr. Gundert, has produced a Malayalam Dictionary, published in 1872, admirable for its fullness and arrangement—a model of lexicography. Another zealous labourer in the Dravidian field is Dr. Brunell, who has examined and catalogued several native libraries, and collected vocabularies of vernacular dialects.

Beyond the limits of the Dravidian provinces the subject has received the greatest attention from Mr. Brian H. Hodgson, a new edition of whose essays on the religion and literature of the Himalayan tribes have been published by Trübner within the last few days.

I am less qualified to speak of the progress of the Trans-Himalayan languages, but the deficiency will be amply supplied by the distinguished philologists I see around me. Professor Hunfalvy will explain his view that the connexion between the Turanian tongues is more intimate than has hitherto been supposed. The section might have counted on an exposition of the affinities of the newly discovered Sumerian or Accad language, which have classed as Turanian, but the subject was discussed yesterday in the Semitic section by Professors Oppert and Schrader. There still remains, however, the enquiry into the origin of the ancient Etruscan, on which Mr. Isaac Taylor has offered a paper to the section, which will doubtless lead to profitable discussion, and may elicit some links connecting it, as has been surmised, with Accadian.

There remain to be noticed the monosyllabic languages of China and Japan, which were fully discussed in the first Congress. In this department the French Sinologues from the time of Abel Remusat and M. Julien have held the highest place. We are promised two interesting papers by the Rev. Messrs. Edkins and Beal, both profound Sinologists, after which M. de Rosny, the distinguished President of the first Congress, will make some observations, which, coming from such a source, will be received with the greatest interest; and lastly, Baron Textor de Ravisi will

call attention to the importance of a more scientific cultivation of Tamil in this country.

In connexion with this branch I may call attention to the dictionary of the Chinese dialect of Amoy, by the Rev. Carstairs Douglas, which possesses this remarkable quality, that the Chinese signs are represented by Roman characters, an ingenious experiment, carrying out in some degree the suggestions thrown out in the President's address for the adoption of an alphabet suited to all languages. I may also notice the Rev. Mr. Legge's translation of the Chinese classics, comprising seven works, and filling eight volumes, as of the greatest value to every one engaged with the literature of the Celestial Empire. Mr. Legge is still continuing his valuable labours.

We will now proceed to the business of the section, and I will ask Professor Hunfalvy to favour us with his paper.

## ARYAN SECTION (September 17).

After the conclusion of Professor Max Müller's address, the text of which we gave in our last, the proceedings were conducted as follows:—

## VEDIC GEOMETRY.

Dr. G. Thibaut (Professor at the University College of Wales) read a paper on Vedic Geometry, in which he tried to establish the close connexion of the first cultivation of geometrical operations with the sacrificial requirements of the ancient Hindus, and thereby the purely Indian origin of this science. His remarks were chiefly based on the *Sulva-sūtras* (or "rules of the cord") of Baudhāyana and Āpastamba, which teach the measurement of the ground for sacrificial purposes and the construction of the various altars, especially of the *agni*, the large altar built of bricks, which was required for the great Soma sacrifices. This altar could be built in a great variety of forms—imitating the shape of different birds, of a tortoise, a chariot-wheel, &c.—while its area had always to remain the same. This could not but lead the priests to investigate numerous geometrical problems. The results at which they arrived are embodied in a series of rules for geometrical constructions, which form the first chapters of the above-mentioned *Sūtras*. The Hindus were in those early times acquainted with the proposition, the discovery of which the Greeks ascribed to Pythagoras, although it is expressed by them in terms of a very primitive kind; and they even tried to establish a kind of proof by enumerating a number of cases in which the sides and the diagonal of an oblong can be expressed in integral numbers. They likewise tried to find a numerical expression of the relation between the diagonal and the side of a square, and by an ingenious method arrived at a very close approximation. By a skilful use of the Pythagorean proposition they were enabled to perform a great number of the required geometrical operations; to construct squares equal to any number of given squares, to find the difference of two given squares, to turn oblongs into squares, &c., &c. The last and most complicated task the priests proposed to themselves was that of finding a circle equalling as closely as possible a square. In this attempt also they were led by some sacrificial rules enjoining on certain occasions the substitution of a round altar for a square one. They were not indeed very successful in their attempt; their methods being much more imperfect even than the imperfect rules of later Indian mathematicians; but this fact tends at least to establish the chief point, viz., the comparative antiquity of the *Sulva-sūtras*.

Dr. Thibaut intends to publish in the next number of the *Journal of the Royal Asiatic Society* a paper containing the general results of his researches on this subject. He will, moreover, bring out a complete edition of the *Sulva-sūtras* of Baudhāyana and Āpastamba, with a translation and notes.



## SANSKRIT AND PRĀKRIT MSS.

During the meeting a number of Sanskrit and Prākṛit MSS. from all parts of India, chiefly selected from the collection of the Royal Asiatic Society, by the Secretary, Professor Eggeling, were exhibited. Some of them were remarkable as beautiful specimens of calligraphy, whilst others, especially two MSS. from Assam on thin, flexible slabs of wood, were interesting on account of the material on which they were written. The most valuable were, however, some ancient Jaina MSS., written on very thin palm-leaves in the Devanāgarī character. Four of these, dated in the twelfth to fourteenth century, were sent home by Dr. G. Bühler, of Bombay, to be shown to the members of the Congress. These, and other MSS. of a similar kind, were discovered by Dr. Bühler during his recent official tour through Rajputana, when a number of most important works were brought to light by him. The collections of the Royal Asiatic Society contain likewise a few MSS. of this kind, viz., the Gaṇaratnamahodadhi, dated Samvat, 1151; the Vivekamanjari, Samvat, 1336; the Chachchari, Samvat, 1294, &c.

## INSCRIPTIONS OF THE CHERA AND CHĀLUKYA DYNASTY.

Professor J. Eggeling also read a paper on the inscriptions of the Chera and Chālukya dynasties in Southern India. Of the former line, two inscriptions had hitherto been published in the *Indian Antiquary*, by Mr. L. Rice, dated respectively in Śaka 388 (A.D. 466) and Śaka 698 (A.D. 776). Among a number of impressions from copper-plate grants, brought home by Sir Walter Elliot, there was a third inscription by another king of that dynasty, dated Śaka 169 (A.D. 247). Owing to the great age of this document, it was of considerable importance from a palaeographical point of view, and in it the old Kanāda character, as might have been expected, still showed a good deal of the original square type, which seemed to have belonged to the Indian alphabets when principally used for lapidary purposes. These inscriptions also tended to prove the authenticity of the dates ascribed to several of the kings of this line, in a Tamil treatise called *Kongadesacharitam*, an abstract of which, from an English translation in the Mackenzie collection, had been published by Professor Dowson in vol. viii. of the *Journal of the Royal Asiatic Society*. That scholar had felt scruples regarding the accuracy of these dates, on account of the exceptionally high average duration (about thirty-two years) of the reigns of the kings obtained from them; while Professor Lassen, on the contrary, had boldly accepted them as correct. The latter view was confirmed by the inscriptions, the dates of which were quite in keeping with those given in the Tamil work; one of the three grants made by the fifteenth king of that line, and obtained from Merikara, in Mysore, being actually dated in the same year (Śaka 388) in which another grant was recorded by the Tamil writer. The personal accounts of several kings in these documents also tended to show that the Tamil work was entirely based on the grants mentioned in it; and we should, therefore, be quite justified in accepting its statement as to the seventh Chera king having been installed at Skandapura in Śaka 100 (A.D. 178), and this dynasty having retained their power till about the close of the ninth century of our era, when their possessions passed into the hands of the Cholas.

The remaining portion of the paper dealt with the inscription of the Chālukya dynasty, both the Western and Eastern branches. In the collection brought home by Sir Walter Elliot there were a considerable number of grants—both impressions and original copper-plates—relating to these lines. The deeds of the Eastern kings had one important peculiarity in their favour, viz., that of giving the duration of the reigns from the establishment of that line. The latter event was shown from two dated inscriptions, by which the accessions of the twentieth king Ammarāja II., and the twenty-

fourth, Rājārāja, were fixed respectively in Śaka 867 (A.D. 945), and Śaka 944 (A.D. 1022), to have occurred in Śaka 529 (A.D. 607) or 526 (A.D. 604). The chronology of the Western line, both before and after the foundation of the Eastern kingdom, could not be settled satisfactorily until fresh materials were brought to light. The foundation of the Kalyāni kingdom was ascribed to Jayasinha. Of the grandson of this king, Pulakeśi, there was a grant in the British Museum, dated Śaka 411 (A.D. 489), but in Professor Eggeling's opinion there was some doubt regarding the genuineness of that document. Pulakeśi was followed successively by his sons Kirtivarman and Mangalīsa. Of a stone inscription of the latter king, Mr. James Burgess had just brought home impressions; it was dated Śaka 500 (A.D. 578), the twelfth year of the king's reign; his accession was thereby fixed in Śaka 488 (A.D. 566). The date of the accession of his successor, Satyāgrāya, the son of Kirtivarman, was still uncertain. An inscription published by Dr. Bhau Dāji showed that he reigned in Śaka 584 (A.D. 584); but another grant in Sir W. Elliot's collection was dated in Śaka 534, the third year of the king's reign. This might possibly be a clerical error for the thirty-third year, but even that conjecture did not render the dates of Satyāgrāya's successors any less unsatisfactory. A grant of Vikramāditya, his younger son, who succeeded his elder brother Chandraditya, was dated in Śaka 530, the sixteenth year of the king's reign; whilst the accession of his son, Vinayāditya, was fixed by two inscriptions in Śaka 601-2. These were discrepancies which we could only hope to reconcile with the aid of fresh materials. In conclusion, Professor Eggeling expressed an earnest wish that some systematic plan might soon be adopted to render the inscriptions which alone could be expected to throw light upon the early chronology of India, accessible to European scholars by means of trustworthy copies. In the meantime he hoped that the archaeological surveyors would receive from the Indian Government a sufficient allowance for taking impressions and photographs of all inscriptions within their reach. In the discussion which ensued, Sir Walter Elliot, Mr. Lewin Bowring, late Chief Commissioner of Mysore, Dr. Caldwell and Mr. James Burgess, archaeological surveyor of the Bombay Presidency, severally bore witness, from many years' experience, to the great number and importance of the inscriptions in the Dekhan. In Sir Walter Elliot's opinion the appointment of an archaeological surveyor for the Madras Presidency would not only be an act of justice, but would also supply a very great want.

Professor Martin Haug, of Munich, also read a paper on the Interpretation of the Rīg-Veda, which it will not be necessary to report further than by saying that he attaches more authority to tradition than is admitted by the majority of the soundest scholars.

Mr. Bhandarkar, of Bombay, also read a paper on the Nasick Inscriptions.

Professor Stenzler, of Breslau, then read a paper, of which he has written the following extract,

## ON THE HINDU DOCTRINE OF EXPIATION.

A great many of the institutions of the present Indian life may be traced up to their origin in the Vedic times, so as to enable us to observe their development through thousands of years.

This is also the case with the doctrine of expiation, which even this day forms one of the most powerful means in the hands of the priests, for exercising an influence on the people at large.

The word by which expiation is named, *prāyaścitta*, signifies in the old language any remedy for removing a mischief.

When in the course of time the Indian mind had conceived and unfolded the idea of a transmigration of the individual souls through repeated mundane existences, the word *prāyaścitta* came to signify a religious act by which a man might avert the consequences of a sin committed,

which otherwise he would have to suffer in his next birth.

Each particular sin, as it has its definite consequences, so it can only be atoned for by a particular religious act. A later law book, that of *Samvarta*, however, permits a man, who is unable to perform the expiation called *prājāpatya*, to give instead a cow or the value of it in money; and from this allowance there proceeded an appraisalment of the several acts of expiation which seem to be still in use.

Since the prescription of the *prāyaścitta* rests exclusively with the priests, and the fee for their advice as well as the price of the expiation flows into their pockets, this institution forms a chief basis not only of their ascendancy over the other classes of the people, but also of their pecuniary income.

So far the doctrine of expiation and its working is pretty clear.

One point remains which wants further investigation.

Whoever is in the necessity of performing an expiation, in order to choose that one appropriate to his case, must consult a *parishad*, an assembly consisting of ten or of three persons, or even a single person acquainted with the Vedas. Now how is the formation of this assembly effected? or to which single person must the man apply? Do there exist within the civil communities standing *parishads*, or single priests, who are appointed to give advice on expiation? In short, does there exist in the larger communities a kind of ecclesiastical division by which each person belongs to a particular parish, or has, as it were, his especial confessor? The law-books are silent on these questions, and it seems desirable that they should be answered from a nearer observation of the actual Indian life.

In conclusion, it was hinted at the coincidence of the Indian doctrine of expiation with the regulations of the Christian Church of the early Middle Ages, chiefly with those contained in the *Canones poenitentiales*, composed by Irish, British, and Anglo-Saxon authors. Although this coincidence is striking to a high degree, an historical connexion between them is hardly to be assumed. A narrow comparison of the moral state of the European nations with that of the Hindus, as it is reflected from these works, will, however, lead us to form a just and mild judgment of our brother people on the borders of the Ganga.

Baron de Ravisi also communicated to the Aryan section two papers on the Inscription of the pagoda of Oodeypore, in Malwa, and on the Hindu chronology viewed from a Christian standpoint. At the meeting of the Hamitic section M. de Ravisi presented to the Congress copies of several important archaeological works published in Algeria.

## MR. S. P. PANDIT'S PAPER ON "WHO WROTE THE RAGHUVAMSA, AND WHEN."

A doubt has been expressed as to whether the Sanskrit poems *Raghuvamśa*, *Kumārāśambhava*, and *Meghadūta* were composed by the same Kālidāsa who wrote the *Sakuntalam* and other dramas. "There is at least some doubt"—says Professor Weber, in his essay on the *Rāmāyana*—"whether we are right in ascribing the *Raghuvamśa* to the author of the dramas and of the *Meghadūta*." In favour of the identity of the two poets is the fact that no one in India has hitherto doubted it, and that the numerous commentators of those works regard them as having proceeded from the Kālidāsa—*Mahākavi Kālidāsa*. The *Raghuvamśa* must have been commented upon from a very early period, since many works of that kind were known to *Dinakara* (A.D. 1385) and *Chāritravardhana*. *Mallīnātha* also, who flourished about the same time as *Dinakara*, mentions that our poem and the *Meghadūta* were composed by the same poet; and as he also mentions other comments before him, the learned tradition in favour of the identity is of at least 600 or 700

years' standing. It seems highly improbable that a plagiarist, borrowing wholesale from an extensively read, most celebrated, and generally admired author should have succeeded so far in imposing upon a host of keen-sighted critics, lexicographers, and other writers, as to be quoted by them as the model of correctness, elegance, beauty, and originality. There were besides numerous analogies of diction to be culled from the three epics which are characteristic of Kālidāsa. In the same way the dramas showed many striking parallel passages between each other; much less so between the Kāvya and the dramas, as might be expected from the difference of scope and diction of the two kinds of compositions. Independently of the repetitions and analogies of thought and expression (exemplified by a considerable number of parallel passages in the original paper), there is an important fact which not only confirms the inference drawn from these passages, and strengthened by tradition, but which also enables us to form an opinion regarding the age of the common author of all these works. It is the fact that Kshirasvāmin, the well-known commentator on the *Amarakosha*, quotes the *Kumdrasambhava*, as well as numerous passages from the *Raghuvamśa*, in a manner that shows that both poems were already in his time considered as standard works. It is further stated in the *Rāgataranginī* that Jayāpida, the King of Kāmira, who caused the *Mahābhāṣya* to be brought to him from other countries and to be studied in his kingdom, had received his instruction from the professor of the science of lexicography named Kshira Pandita. There can be little doubt that this is no other than Kshirasvāmin, who also composed a grammar called *Kshirataranginī*. The date of Jayāpida varies from A.D. 754 to A.D. 772, according to three different calculations. In an article in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft* for May, 1874, Professor Aufrecht places Kshirasvāmin between the eleventh and twelfth centuries, on the ground that he quotes a glossary under the name of *Sribhoga*, whom Dr. Aufrecht identifies with Bhogadeva, the author of *Sarasvatikanthā-Charnam*, and that he is quoted by Vardhamāna, the author of the *Genaratnamahodadhī*. Bhogadeva of Dhārā is believed to have lived about the middle of the eleventh century. It is, however, not quite certain whether the author of the *Sarasvatikan-Mābhārava* is really the same as the Bhogadeva of Dhārā of the eleventh century, and no glossary is attributed to that prince. Further, the *Sribhoga* cited by Kshirasvāmin is evidently a petty commentator on the *Amarakosha*, and an eminent scholar such as King Bhoga of Dhārā is said to have been would hardly have condescended to write a work of that kind. From Kshira's quotations it is quite clear that he knew only one Kālidāsa. The author of the *Sakantalam* is generally assigned to about the fifth century. The conclusions to which the facts adduced in the paper point are—1. That the Kālidāsa of the dramas was also the Kālidāsa of the poems *Raghuvamśa*, *Kumdrasambhava*, and *Meghadūta*. 2. That this Kālidāsa is considerably prior to the middle of the eighth century. And 3. That, therefore, all stories connecting him with a King Bhoga, who reigned at Dhārā in the eleventh century, must be rejected as without foundation.

The Rev. Dr. Murray Mitchell presented a paper on the translation of religious terms into Sanskrit and the vernacular of Northern India. After pointing out some difficulties in the rendering of philosophical and scientific terms employed in Europe, he stated that the difficulty was at least equally great with religious terms. He illustrated this by specifying such words as *Redeemer*, *Redemption*; *Paradise*, *Hades*; *Devil*; *the Spirit*; *the Flesh*. Perhaps no text in the Bible was more difficult to render than this, *The Word was made Flesh*. No doubt, Sanskrit was a copious tongue, and the vernaculars borrowed from it; still, to

give the exact meaning of various terms in the Scriptures had been found a task of the greatest delicacy. In the various vernaculars, moreover, there was already springing up a perhaps needless diversity as to the renderings. He submitted a list of about a hundred words with proposed, or tentative, renderings in Sanskrit; and missionaries in India would be most thankful for any aid that this learned Congress could furnish in the great work of rightly conveying to the races of India the religious thought of Christendom.

#### HAMITIC SECTION (September 17).

The principal communication to this section, after a few words from the President, Dr. Birch, was a lecture delivered in excellent French by his Excellency Brugsch Bey, on

#### THE EXODUS OF THE ISRAELITES.

The text of the lecture is, we understand, to form part of a book on Egyptian History; but the following abstract, taken down by a competent Egyptologist, has been corrected and approved by the lecturer.

Directed by an order of His Highness the Khedive of Egypt, Ismael Pasha, to come to London in order to represent his country at the International Congress of Orientalists, the desire of this Prince was that I might communicate to the enlightened public of England, who interest themselves in all Biblical questions, the results of my last researches on the sojourn of the Hebrews in Egypt. I have chosen for my theme the exodus of the Hebrews from Ramses to their arrival at Elim. All savants who have previously occupied themselves with the reconstruction of this route have taken, as the basis of their researches, the geography of Egypt during the time of the Lower Empire, comparing it with that of our days. As many savants, so many different opinions concerning this route; but all, with the exception of two, agree that the Jews went through the Red Sea. My own researches are founded on the geographical indications of Egyptian monuments, contemporary with the time of the Exodus. I was able to reconstruct the Egypt of this epoch, with its forty-two provinces, with its chief towns, and with a very great number of very curious details of the topography and also of its Divine rites. From this I have arrived at the following conclusions, which I consider unquestionable:—1. That the town of Ramses "differs in no way from the town of Zoan," which is spoken of in the Bible as the place where Moses performed his miracles before the Pharaoh of his time. This is the same town which the Greeks called Tanis, and which was the chief town of the district Tanitis. 2. That the town of Pithom, likewise mentioned in the Bible, was the chief town of the adjoining districts, called by the Greeks the district of Sethroites. The Semitic name of this same town, cited in the papyri of the British Museum, was Suko or Sukoth, which corresponds exactly with the second station at which the Hebrews camped after their exodus from Ramses. 3. The third station, called in the Bible Etham, bears the name of Hetham in the Egyptian texts: the name means "the fortified." This fort was situated westward from the place el-Kantareh (i.e., the bridge) of to-day on the confines of the desert. After having arrived at Etham the Hebrews turned to the north, and arrived then at (4) Migdol, which was the fourth station. The name is completely Egyptian, and means the fortress Magdolon of the Greek and Roman authors, situate at Tel-es-Semout of our day. Setting out from Migdol, the Hebrews camped between Migdol and the sea (i.e., the Mediterranean) before the entrance of the Hiroth (Pi-hahiroth), in face of Baal-Zephon. The Hiroth, an Egyptian term, denotes those fearful abysses situated between the Mediterranean Sea and the Lake Sirbonis. The place of Baal Zephon, in Egyptian Baali Zapouna, is the name of a sanctuary situated at the Casian Mount. As Pharaoh

and his army pursued the Hebrews on this isthmus between the sea and the lake of Sirbonis, to which the inscriptions give, as to all the other lakes as well as to the Red Sea, the name of Sea of Weeds (yām Suph) there befel the Egyptians at those places the same fate which, in the course of history, has befallen single travellers as well as whole armies—they were swallowed up by the abysses of the Sea of Algae, or Weeds. Once arrived at Mount Kasios, where was the eastern frontier of ancient Egypt, and where the "way of the Philistines" begins, the Hebrews traversed, in a southern direction, the desert to Marah, "where the water was bitter." These are the Bitter-water Lakes of our day. The sixth station, Elim, is called in Egyptian "A-lim" (i.e., the town of "fishes"), to the north of the Red Sea. All these indications exactly correspond in Hebrew and in Egyptian. No savant can separate them from one another, nor alter the site now fixed once for all. The Egyptian papyri and monuments teach us equally—that the Egyptian title of "Zaphnatphanekh," borne by Joseph, is to be found in Egyptian under the form of "Zaphu-net-phaankh," signifying "The governor of the district Sethroites." 2. That the second title of Joseph, Ab of the Pharaoh, is Egyptian; it signifies "The first officer of the House of Pharaoh." 3. That the town Pithom worshipped God under the name of An, "The Living God," which corresponds exactly with the meaning of the name "Jehovah." 4. That a serpent of brass, called Kereh (the polished), was regarded as the living symbol of God. This is without doubt the serpent of Moses, the worship of which prevailed at Jerusalem until the time of the King Hezekiah. The papyri inform us likewise that the Hebrews, intermixed with other people of Semitic origin, inhabited during their sojourn in Egypt the districts of Ramses and of Pithom; that they were compelled to build certain constructions in both of these towns until Moses delivered them "out of the house of their bondage." As the Jewish legislator performed his miracles before Pharaoh, the latter gave the order to his "khartoumin" (i.e. thaumaturges) to do the same. We meet once more a name which is Egyptian. The word in question signifies "high priests" of the town of Ramses. This coincidence is again perfect. The name of the Hebrews, which some have proposed to compare with a word "Apiru," cited in the Egyptian texts, does not exist in them; at least, nobody has met with it until now. But the name of Moses (in Hebrew Mošeh) is to be found in the name of a place called "Isle of Mošeh," which is situated on the right border of the Nile, in the Heptanome. The Roman itineraries have designated it by the name of Musae or Monson. Science cannot decide whether the Jewish legislator was meant, or an Egyptian of the same name.

The lecturer afterwards handed round MS. copies of a valuable geographical list from the pylons of an Egyptian temple, containing the names of the nomes and cities of Egypt at the time to which he ascribes the Exodus.

After a few introductory words by the President, Dr. Birch, a notice was given by Professor Ebers of a great medical papyrus he bought some years ago at Thebes, which he is now about to publish. Then Professor Eisenlohr, of Heidelberg, read a paper on "Egyptian Measures from the Mathematical Papyrus of the British Museum." He determined the age of this papyrus, which is a copy, at about 1700 B.C., the original at 2000 B.C. Professor Eisenlohr extracted from this papyrus a long list of Egyptian corn measures, multiples of the measure *hin*, whose capacity is known as 0.46 litres. He found that the Egyptians had corn measures of 10, 100, 1,000 *hin*, and a very small one of  $\frac{1}{32}$  *hin*. Of all these measures he communicated the names and the hieratic signs. Lastly, he spoke of the method which the Egyptians used for bringing out the capacity of vases with circular and with square bases.



## ARCHAEOLOGICAL SECTION (September 18).

The most interesting feature of the visit of the Orientalists to the South Kensington Museum was the exhibition, in the Art Library, of the splendid collection of calligraphic Arabic manuscripts bequeathed by the late Frederic Ayrton. Asaad Efendi, who formerly travelled with Mr. Ayrton, and who is now (we are happy to state) engaged upon the publication of a catalogue of the Ayrton collection, gave all the information required about the manuscripts.

## MR. GRANT DUFF'S ADDRESS.

The section which meets to-day deals with no narrower a subject than the art, architecture, and archaeology of all Eastern countries. A paper on the Mosque of St. Sophia, a paper on the Temples of Kioto, a description of the jewellery of Vizianagaram, and of the palace at Khiva would quite legitimately belong to it. The range of possible topics being thus so enormous, anything like a general introduction to the subject before us would be absurd. A far less ambitious attempt is likely to be more useful, and so I propose to devote most of the time at my disposal to mentioning a few facts which are likely to be new to many of my hearers with reference to the recent progress of Archaeology in India.

I am the rather led to take this course, because the only reason which could possibly induce those who organised this meeting to ask me to preside over our deliberations to-day is that, although I have never had an opportunity of giving much attention to Eastern Art and Archaeology, I have been far longer connected with the government of India than most English politicians. In Mr. Markham's interesting volume, entitled *Indian Surveys*, will be found a very clear and sufficient account of the beginnings of Indian Archaeology, and of its history down to the year 1860, when more primary wants having been supplied, its promotion was first recognised as a regular part of the duty of Government. 1861-62 was the first year of General Cunningham's activity as a Government Archaeological Surveyor, and from that period down to 1866, when the Survey was stopped for a time, he did a great deal of useful work.

In the year 1870 the Survey was re-established under improved conditions by the Duke of Argyll, then Secretary of State for India, and General Cunningham was again appointed to take charge of it. He proceeded to India, organised his staff, and set about his work without delay.

General Cunningham himself visited, during the cold season of 1871-72, a great variety of places in the Gangetic Valley from Mathura to Lakhisarai, and has described the results of his investigations in a long report amply illustrated. He also explored the great Muhammadan cities of Gaur Sunargaon and Delhi, but the account of these explorations has, so far as I am aware, not yet appeared. By no means the least generally instructive part of his report is the division into groups, which he proposes to make of the archaeological remains of India, which is as follows:—

*Hindoo Style.*

1. Archaic, from B.C. 1000 to 250.
2. Indo-Grecian, from B.C. 250 to 57.
3. Indo-Scythian, from B.C. 57 to A.D. 319.
4. Indo-Sassanian, from A.D. 319 to 700.
5. Mediaeval Brahmanic, from A.D. 700 to 1200.
6. Modern Brahmanic, from A.D. 1200 to 1750.

*Muhammadan Style.*

1. Ghori Pathan, with overlapping arches, from A.D. 1191 to 1280.
2. Khilji Pathan, with horse-shoe arches, from A.D. 1280 to 1321.
3. Tughlak Pathan, with sloping walls, from A.D. 1321 to 1450.
4. Afghan, with perpendicular walls, from A.D. 1450 to 1555.
5. Bengali Pathan, from A.D. 1200 to 1500.
6. Jaunpuri Pathan, from A.D. 1400 to 1500.
7. Early Mughal, from A.D. 1556 to 1628.
8. Late Mughal, from A.D. 1628 to 1750.

In the hot season of 1871, two of General Cunningham's assistants, Mr. Beglar and Mr. Carlleyle explored, under his control, Delhi and Agra respectively, and reported very fully upon these cities, dwelling, of course, chiefly upon what was not supplied in previous accounts.

In his report on Delhi, which was published this year at Calcutta, Mr. Beglar argues in favour of the opinion that the famous Kutb Minar is of Hindu origin, an opinion from which General Cunningham emphatically dissents in a preface to his assistant's report. Mr. Beglar also believes that the Hindus had a much larger share in the architecture of the Kutb Masjid, as it now stands, than his superior officer will admit.

General Cunningham observes: "In the following report Mr. Beglar admits that the pillars have been more or less re-arranged, but he contends that they occupy their original positions in the colonnade of a single Hindu temple, and that their present height is exactly that of the original Hindu colonnade. Consistently with this view he is obliged to condemn the record of the Muhammadan builder of the Masjid, regarding the destruction of twenty-seven Hindu temples as a false boast.

"This opinion I consider as quite indefensible. The Muhammadan conqueror could have no possible object in publishing a false statement of the number of temples destroyed, nor in recording a lie over the entrance gateway of his great Masjid. I therefore accept the statement as rigidly true. It is, besides, amply confirmed by the made up pillars of the colonnades on three sides of the court, which, as I have shown in my account of Delhi, must certainly have belonged to a great number of different temples."

I should be curious to know whether any one present who is acquainted with Delhi would subscribe to the following verdict of Mr. Beglar's, who is throughout less complimentary, as it appears to me, than his predecessors to the earlier Muhammadan architects.

With regard to this question, as well as to General Cunningham's division of the styles, it would be extremely interesting to hear the views of Mr. Fergusson, whose long and distinguished labours in connexion with Indian architecture are known to everyone, and for a fitting presentment of whose remarkable work on *Tree and Serpent Worship* the India Office deserves, I think, some credit. After describing and criticising the Alai Darwaza, Mr. Beglar says:—

"How great is the difference between the Hindu Kutb and this gateway. There not a line of ornament is introduced that does not point and emphasise some constructive feature; every feature there has an office to perform, and performs it well; it is emphatically a structure possessing harmony. The Alai Darwaza, on the contrary, has little of architectural ornament, and owes its beauty more to the carvings executed by Hindu workmen, the last expiring effort of Hindu art in Delhi, than to any remarkable harmony of arrangement.

"Indeed, on *a priori* grounds we should expect this want of appreciation of truthful ornamentation among the Muhammadans, a barbarous and warlike people, whose religion narrowed their minds, naturally none of the most liberal, and demanded the suppression of aesthetic feelings. They could not be expected to reach a high standard in architecture within a short time, still less then could they be expected shortly after their conquest of India to produce structures worthy of admiration for harmony; and this is precisely what has happened, for with all the aid of elaborate ornamentation, carved, be it remembered, by Hindu hands, they have not produced any structure which commands admiration independent of mere beauty of ornament (for which the Hindu workman deserves credit), or of sheer greatness of size; and as soon as they attempted to build without the aid of Hindu workmen, they produced what certainly is grand from sheer massiveness, but what is utterly devoid of that combination of

qualities which produces in our minds the idea of beauty, independent of colour, carving, material, or mass. It is only after the Mughal conquest that Muhammadan architecture begins to be beautiful."

I have not myself seen these buildings, though I trust to have done so before many months have gone by, and should like to hear what some of those present have to say about these criticisms.

In the cold season of 1871-72 Mr. Beglar examined a number of places between the Jumna and the Narbudda, to the south-east of Agra, but his report, if published, I have not yet seen; nor have I seen the result of Mr. Carlleyle's explorations in Rajpootana during the same period.

In the cold season of 1873-74 the greater part of the Central Provinces was explored by General Cunningham and Mr. Beglar, the former of whom made, at a place called Bharabut, 9 miles to the south-east of the Sutra railway station, and 120 miles to the south-west of Allahabad, some very remarkable discoveries.

When Professor Müller in the course of the noble address which he yesterday delivered to us (and which again and again forced me to think of a remark which the great Alexander von Humboldt made to me at Berlin, rather more than twenty years ago, that, namely, it was an honour to England that she afforded a career to such men,) approached the subject of these discoveries I confess I was somewhat horrified. Why, I said, here is the unhappy President of the Archaeological Section going to be robbed of the most interesting fact which he had to state. Happily, however, my great Aryan colleague only alighted upon the fact for one moment—fertilising it, no doubt, when he did so, like one of those insects to which Sir John Lubbock gave the other day at Belfast a new interest, as the hon. member for Maidstone is apt to do to everything he touches.

And so I dare say it will not be amiss if I give some part of General Cunningham's own account of what he has done:—

"In our maps the place is called Bharad, and I believe that it may be identified with the Baodotis, of Ptolemy. It is the site of an old city, which only sixty years ago was covered with a dense jungle. In the midst of this jungle stood a large brick stupa, 68 feet in diameter, surrounded by a stone railing, 88 feet in diameter and nine feet in height. The whole of the stupa has been carried away to build the houses of the present village; but rather more than half of the stone railing still remains, although it has been prostrated by the weight of the rubbish thrown against it when the stupa was excavated. When I first saw the place, only three of the railing pillars near the eastern gate were visible above the ground, but a shallow excavation soon brought to light some pillars of the south gate, from which I obtained the measurement of one quadrant of the circle. I was thus able to determine the diameter of the enclosure, the whole of which was afterwards excavated, partly by myself and partly by my assistant Mr. Beglar. In many places the accumulation of rubbish rose to eight feet in height, and as the stone pillars were lying flat underneath this heap, the amount of excavation was necessarily rather great; but the whole work did not occupy more than six weeks, and all that now exists of this fine railing is now exposed to view."

And again:

"Amongst the scenes represented, there are upwards of a dozen of the Buddhist legends called Jatakas, all of which relate to the former births of Buddha. Luckily, these also have their appropriate inscriptions, or descriptive labels, without which I am afraid that their identification would hardly have been possible."

"I look," continues General Cunningham, "upon the discovery of these curious sculptures as one of the most valuable acquisitions that has yet been made to our knowledge of ancient India. From them we can learn what was the dress of all classes of the people of India during the reign of Asoka,

or about three-quarters of a century after the death of Alexander the Great. We can see the Queen of India decked out in all her finery, with a flowered shawl or muslin sheet over her head, with massive ear-rings and elaborate necklaces, and a petticoat reaching to the mid-leg, which is secured round the waist by a zone of seven strings, as well as by a broad and highly ornamented belt.

"Here we can see the soldier with short curly hair, clad in a long jacket, or tunic, which is tied at the waist, and a dhoti reaching below the knees, with long boots, ornamented with a tassel in front, just like Hessians, and armed with a straight broad sword, of which the scabbard is three inches wide.

"Here, also, we may see the standard-bearer on horseback, with a human-headed bird surmounting the pole. Here, too, we can see the king mounted on an elephant, escorting a casket of relics. The curious horse-trappings and elephant-housings of the time are given with full and elaborate detail.

"Everywhere we may see the peculiar Buddhist symbol which crowns the great stupa at Sanchi used as a favourite ornament. It forms the drop of an ear-ring, the clasp of a necklace, the support of a lamp, the crest of the royal standard, and the decoration of the lady's broad belt and of the soldier's scabbard."

In a recent paper in the ACADEMY, Professor Müller gave a warning on this subject, which he did not repeat yesterday, but which seems important. "Much depends," he said, "on the date of these ruins, and here it is impossible to be too cautious. General Cunningham assigns them to the age of Asoka, 250 B.C., chiefly, it would seem, on account of the characters of the inscriptions, which are said to be the same as those found on the Sanchi stupa. But to fix the date of a building in India by the characters of the inscriptions is a matter of extreme difficulty. The letters used for the earliest Buddhist inscriptions soon acquired a kind of sacred character, and were retained in later times, just as in Europe the old style of writing is preserved on architectural monuments of a later age. With all respect for the learning of those archaeologists who unhesitatingly fix the date of any building in India by its architectural style, or by its sculptures and inscriptions, we sometimes wish that they might imbibe a little of that wholesome scepticism which Sanskrit scholars have acquired by sad experience. If, however, the date of the Bharahut ruins should prove beyond the reach of reasonable doubt, we should have in the sculptures and inscriptions there found a representation of what Buddhism really was in the third century B.C."

So much for the work of General Cunningham and his assistants, but their work did not stand alone.

In October 1871 the Duke of Argyll called the attention of the Bombay Government to the importance of the production of a complete survey of the rock temples of Western India; and after some correspondence Mr. Burgess was appointed to conduct an archaeological survey in that Presidency. He entered on his duties in January of this year, and in three months had returned to Bombay, bringing fifty-four photographs, between twenty-five and thirty inscriptions, about forty ground-plans, sections, drawings of columns, &c., and forty sketches of sculptures. I understand that Mr. Burgess is at present engaged in drawing up a report upon these. If the results turn out as satisfactory as there is reason to expect, I hope the Government of India may see its way to allotting rather more money than it has yet done to the investigation of the archaeology of Western India by so active and competent an observer.

Perhaps Mr. Burgess, who is in the room, will be prevailed on to address us to-day.

These, gentlemen, are the most recent doings of our official archaeologists in India, and I am convinced that with every decade we shall have a better and better report to give of the care which is being bestowed by the present rulers of India on the works of their predecessors.

We are fond of denouncing ourselves for want of proper care of these matters. There are few things that Englishmen like so little as being denounced by other people, but there is nothing that they like so much, as denouncing themselves. Coolheaded observers, however, looking at the enormous amount of absolutely necessary work that had to be done before the first beginnings of a civilised polity were laid in India, which was rapidly going to utter ruin when we first grew strong there, will be inclined to condone our insufficient attention to the preservation and illustration of ancient monuments in the past, if we only now attend to them sufficiently; and having had the opportunity of seeing a good deal behind the scenes in matters Indian, I think I may say, very positively, that we consider ourselves more and more in matters relating to science, art, and literature in India, as trustees not only for our own countrymen, but for the whole civilised world. That is a view which I strongly hold myself, and which, should circumstances again place me in an influential position in connection with the Government of India, I shall always do what I could to carry into effect.

I had hoped at one time that a building which should have contained the India Museum, the great Indian Library, and rooms for the Asiatic Society, might have risen at Westminster as a fitting monument of the presence in the India Office of the Duke of Argyll, the one man of high scientific attainment whom the conflicting tides of English politics ever carried into the great place of Secretary of State for India.

The fall, however, of the Gladstone Government swept the Duke of Argyll away from the India Office, just as the great deficit of about six millions which he found upon attaining to power, a deficit for which I ought in justice to mention hard times, and not his predecessors, were responsible, had under his auspices been filled. I trust that the realisation of my hopes will be only deferred, and am well content that if the thing is done the honour of doing it should belong to our successors in power.

I hope some of our visitors from the other side of the water have taken, or will take, an opportunity of visiting the India Museum. They will find it under the care of Dr. Forbes Watson and Dr. Birdwood, although in an inconvenient locality, extremely full of interest. Among other things, their attention should be directed to the system by which Dr. Forbes Watson has tried to diffuse amongst our manufacturers a knowledge of the beautiful textile fabrics of India, so incomparably superior, from an aesthetic point of view, to anything which the looms of Western Europe have yet produced.

Before concluding, I wish to mention to our foreign visitors the paper which is published by the India Office every year, giving an account of the "Moral and Material Progress of India." It is very little known upon the continent of Europe, and its wider diffusion would, I think, correct many errors about our doings and not doings in the East, which are rather widely prevalent. It can be obtained through any respectable bookseller in London, and is extremely cheap.

Thanking you for the kindness with which you have listened to this address, I now declare the section of Eastern Art and Archaeology to be open.

The principal subject which occupied the attention of the Archaeological section of the Oriental Congress on Friday, the 18th, was a motion proposed by Mr. E. T. Rogers, late H.B.M. Consul at Cairo, and seconded by Mr. Stanley Lane Poole, "That this section nominate a committee of gentlemen, with power to add to their number, for the preservation and restoration of monuments of Oriental art and architecture, and for duly recording those monuments which are decaying and which cannot be restored." Brugsch Bey endeavoured, but not very successfully, to show that

European travellers were most to blame in the matter of the destruction of the monuments, and drew a humorous picture of the defacement of the buildings, by English names scrawled over them with no great reference to calligraphic effect, and proposed that in order to put a stop to these acts of vandalism a list of culprits should be published annually, containing the names of all those travellers who had endeavoured to obtain a sorry immortality by thus defacing the monuments. Professor Ebers, of Leipzig, proposed that a system of watchmen should be organised for the protection of the monuments. After this the motion was carried almost unanimously; but its form was slightly modified by being referred to the consideration of the Council of the Congress, with the recommendation of the section, instead of being acted upon by the section itself.

#### ETHNOLOGICAL SECTION (September 19).

##### PROFESSOR OWEN'S ADDRESS.

With diffidence and misgiving I have yielded to the wish of our President, my esteemed friend and colleague, Dr. Birch, to undertake the honourable and responsible office of President of the Ethnological Section of the Congress of Orientalists, now assembled in London. These feelings naturally arise from consciousness of the slight relation of my habitual studies to the immediate objects of the present distinguished assembly. Some results of ethnological observations in Egypt, submitted this year to the Anthropological Institute, and previous reports to the British Association, on lower, probably older, more Eastern races, form the narrow ground for a claim to be regarded as a fellow-labourer in the work which so many more eminent ethnologists have here met together to promote. But if my help in your great aim be small, my grateful sense of the value of your consideration, and more especially of your teachings, is deep and genuine. In presence of the distinguished founder of this Congress, Professor Léon de Rosny, I am at once reminded of the vast debt which physical ethnology owes to the bold yet true views originating in French intellect and on French ground, whereby first was broken down the barrier that had arrested our estimate and conception of past time in connexion with the existence of the human race and the origin of its varieties. The name of Boucher de Perthes is wedded inseparably with this discovery; and that of the late estimable and indefatigable Ed. Lartet is closely associated therewith, through his confirmation and expansion of the insight of the philosopher of Abbeville into the true meaning of the geological and palaeontological phenomena of his neighbourhood. Worthy successors have these great names found in living French ethnologists, of whom De Quatrefages and Paul Broca may be cited as types. To acknowledge the value of the labours, researches, genius of the philologists of Germany would be too hard for me were I to aim at adequacy. Ethnologists feel their indebtedness thereto at almost every doubtful point in the track of enquiry, more especially when it leads eastward. I am happy to believe that no country has more willingly discounted the German claims for such indebtedness than England, or has with more pleasure made a home welcome and acceptable to the distinguished linguistic philosopher who may honour another than the Fatherland, as a notable one has done this island in choosing it for a continuous residence and field of research and instruction. But there is a mighty empire to the east of Germany, whose services to ethnological science are perhaps less known and appreciated in England. Every conquest in the heart of Asia by Russian valour, endurance, and military skill has also borne its scientific fruit, has been attended by the peaceful victories of ethnology; more especially as regards the linguistic evidences which lie at the foundation of the dark problems of beginnings and affinities of races. A vocabulary or grammar of some Finnish or other



dialect speedily follows the track of the invading force. Some score of established varieties of speech budding out of Finnish roots have been the fruit of painstaking researches of a people in whom the faculty of easy acquisition of foreign languages seems innate. The philological works of a Castrén, Sjögren, Scheffren, Wiedemann, Midden-dorf, crown those names with honour; their contributions enrich almost each successive volume of the Transactions of the Imperial Academy of Sciences of St. Petersburg—a mine of wealth which amply rewards the exploration of the ethnological student. One wishes that such a scientific staff could have followed the track of our victorious troops in Abyssinia and Ashantee, and the example of Russia we may hope to be followed in future manifestations of the power of Great Britain among remote, primitive, and little known races of mankind. That example has been followed—rather, I should say, anticipated—by distinguished scholars, warriors, administrators in our great Indian Empire. The contributions to ethnology which enrich the Transactions of the Royal Asiatic Society amply attest the sympathy of the rulers of India with the aims of science. The like testimony will be found in the valuable and original memoirs published by cognate associations in the capital cities of India. To the present centralised administration of India ethnology is indebted for the issue of descriptions and photographs of the various races, castes and outcasts, traders, labourers, soldiers, outlaws, &c., natives of the vast territories of that mighty conquest. It is known to ethnologists, and partly explicable by the physiologist, that the portrait artist cannot perfectly succeed with the face of a race different from his own race. In the most finished and costly illustrations of voyages and travels by European experts, with aid from Governments, the portraits of Aborigines proclaim almost as well as the title-page the nation of the artist. A Papuan, e.g., will have a French, German, or English cast of physiognomy, according as he has sat to a limner of one or other country. Formerly honoured by conversing on this matter with the Prince Consort, his Royal Highness was pleased to show me a collection of ethnological photographs, which, at his instance, and for that reason, had been made for him by officers capable of practising the wonderful art in remote lands. A like encouragement has been held out to the accomplished officers of the Indian Service, and already the result rises to five quarto volumes (1872) on *The People of India*, edited by J. Forbes Watson, M.D., and John William Kaye, K.C.S.I., F.R.S., with instructive notices of the subjects of the photographs. This great work and priceless contribution to Eastern ethnology has been brought out in its present elegant form at the India Office, under the auspices of the late Minister for India, his Grace the Duke of Argyll, with whose name may be associated, as a recipient of the acknowledgments of ethnologists, that of the late Secretary for India, my colleague in this Congress, and esteemed friend, the President of the Archaeological Section. Of home ethnologists, more especially those who have brought to bear linguistic attainments upon man's ancient history, I need not allude to those who share with us our present work, but I may be permitted to name Robert Gordon Latham, F.R.S. The noble edition of our classical English Dictionary places the name of its author alongside the imperishable one of Samuel Johnson; but Latham's original works give him a distinct and lasting pedestal of fame as an elucidator of the affinities of human races. May we recognise it as a tribute to British contributions to ethnology that London has been honoured this year by the presence of the most distinguished Continental labourers in the field of science? For myself, as an archaeologist, I belong to that other species defined by my master in palaeontology, the immortal Cuvier, *antiquaire d'une nouvelle espèce*, &c.; and my habitual researches relate to periods

transcending those expressed by the terms of historical estimates of past time. In that relation mainly stand the few studies I have been able to devote to the proper subjects of the present section, and perhaps the sole service I may render to the Congress is to exemplify hindrances to the progress of geology which possibly may still tend to divert from its true course the science of Oriental races and families of mankind. The Papuans of New Guinea, with cognate dark-skinned, crisp-haired, prognathic peoples of Australia, New Hebrides, New Caledonia, and neighbouring islands, bespeak by affinities of their rude dialects, as well as by physical characters, a low and early race of mankind, which, in some respects indicating kinship with the Boschismen of South Africa, are yet sufficiently distinct to suggest a long term of existence in another and distant continent. Zoological and geological evidences concur, as in a degree exemplified in Wallace's *Malay Archipelago*, to point to a prehistoric race of mankind, existing generation after generation on a continent which, in course of gradual, non-cataclysmal, geological change, has been broken up into insular patches of land: there such race is still open to ethnological study. Wending westward to regain the proper field of our Congress, we have evidences of as early—if I say "primitive," it is because we know none earlier—bipeds in the trans-Gangetic peninsula and Indonesian Archipelago. These Nigritos, in India, have fled before invaders from the sub-Himalayan range, represented by Burmese and Siamese; before invaders from the south, the Malays, with their maritime advance in civilisation; before later immigrations from the north, with the religion and literature respectively of the Aryan Hindoos and the Arab Mussulmans. Fragments of the dwarf Nigrito stratum may be picked up—a scanty one in Engomho, the largest island off Sumatra, in the Mergui Archipelago, in the Nicobar Isles, and in the Andamans. The Nigritos, who have survived such changes, and have been caught, so to speak, upon a new continent, have preserved themselves in mountain fastnesses and forests, have fled before later immigrants, have never assimilated therewith, have always been looked upon by them as prior in time, and now are verging towards extinction. In speculating, therefore, on the place of origin of Mincopics and hill-tribes, I would impress upon ethnologists to set aside ideas of the actual disposition of land and sea as being necessarily related thereto, and to associate with the beginning of such low forms of humanity a lapse of time in harmony with the latest geological changes of the earth's surface. In such observations, e.g., as the estimable voyager Wallace uses, when he remarks on the high probability that the "Nigritos of Bengal have had an Asiatic rather than a Polynesian origin" (*op. cit.*, vol. ii. p. 424), no facts supporting the assumption of such degree of probability have come to my knowledge. On such as have, I infer that the birth-land of the Mincopics, e.g., was neither Asiatic nor Polynesian as these terms are understood in modern geography. A contributor to the Transactions of the Asiatic Society of Bengal writes:—"Some may be of African origin or of mixed African descent; their woolly hair and other signs apparently afford such a solution." (Mr. Day, F.Z.S., *Observations on the Andamanese*, June, 1870, p. 153.) The question of the African origin I have sounded in my *Report on the Physical and Physical Characters of the Mincopics in Reports of the British Association*, 1861. As to the hypothesis that "the Mincopics and Australians are not a pure race, but hybrids between true negroes and a Malayan or yellow race" (Quatre-fages, *Unité de l'Espèce Humaine*, 12mo, 1861, p. 173), I will only repeat my remark—"the cardinal defect of speculators on the origin of the human species seems to me to be the assumption that the present geographical condition of the earth's surface preceded or co-existed with the

origin of such species." (*Reports of British Association*, 1861, p. 8.) The Andamanese, or Mincopics, of whom I exhibit photographs, suggest the same relations to geological change of surface as the Papuans. Their islands are in the Bay of Bengal, but so much as may be deduced from their poor, unsettled language shows relationship with the Môn or Peguan dialects rather than with the continental Burmese living on the coast nearest the Andamans. I infer that the now island homes of the Mincopic race were above water before the nearest continent assumed its present size and shape. The fossils of giraffes and hippopotamuses in newer tertiary deposits on slopes high up the Himalayas significantly point to the (geologically) recent elevation of that grand mountain chain, and therewith probably to the movements resulting in the present configuration of the southern Asiatic land. Notwithstanding their proximity to the mainland and to the course of Indian traffic, the Mincopics maintained themselves, until the needs of the Mutiny war led to one of their islands becoming a penal settlement, apart from higher races of mankind. These races had till then failed, as they still fail with the Papuans of New Guinea, to get a footing and begin the work of elevation of the aboriginal race. This arises from the unmitigated, uncompromising hostility, by force and fraud, to any invaders, accidental or intentional, whom they had it in their power to extirpate. Such hostility, hatred, and dread can only be compared with that which the brute species in a state of nature entertain towards man. An island of *quadrumana* would conduct themselves, to the extent of their destructive and repellent faculties, in like fashion towards biped immigrants. The Mincopics, like the Papuans, seem to realise instinctively their fate through contact with a higher race, by which, however benevolent the intention, such fate would be to be improved, like the Tasmanians, off the face of their native land. Our countrymen, since the occupancy of one of the islands, have done their utmost to raise and civilise the natives. Young female Mincopics have been taken in hand by kindly-disposed ladies, have been dressed and trained as English girls. Some of the scholars tried to get back to the larger island by swimming. Of those retained to the time of puberty and then returned to their tribe, all threw off their European clothes and reverted to the simple pudendal leaf, and they showed no sense of shame before their teachers. The cincture of the males—three or more girths of a strong flexible tendril wound round the abdomen—leaves the generative organs conspicuous, as in the photographs; and of such nakedness they have a perfect prelapsarian, speaking theologically, or, speaking zoologically, quadrumanous, unconsciousness. Of ideas of another life there are glimpses. The widow dreams of her dead husband; to the widower, in his slumber, returns his departed wife; the pangs of hunger and the thoughts of successful chase excite the vision, in which a deceased notable hunter or fisher revisits the dreamer, and an unusual haul of fish or capture of game is the result. This seems to be the foundation of faith in a future life of successful chase and cessation of hunger pangs. The widow carries about with her till remarried the skull of her deceased spouse. The Australian widow is more practical, and converts the cranium into a drinking vessel. I cannot obtain from friendly residents, though whom I receive materials for studying the Mincopics, any fact or evidence of an "inherent impulse moving them to turn their thoughts and questionings towards the sources of natural phenomena." Such impulse may arise after primeval man has made the requisite advance. But the subjects of Oriental ethnology represented in the photographs exhibited stand on a lower step, and even these may be primeval only in the sense that we have not yet got evidences of still inferior bipeds. There is, of course, another hypothesis which may commend itself to a few of my hearers, as it does to a large proportion of the reading classes of this

country. It is that which, in the terms of the Ven. Archdeacon Squire, would affirm that the Andaman Islands, like Egypt, were "colonised about 130 years after the Flood by emigrant Asiatics, descendants of Ham or Cham, the son of Noah." Such hypothesis the Archdeacon rests upon "the Scriptural account of the general destruction of the world by the Deluge, which all Christians admit, or at least ought to admit" (Preface to the Translation of Plutarch, *De Iside et Osiride*, p. v). Fain would I have found facts to square with this conscience-enforcing principle, and hard was the struggle against the prepossessions of sacerdotal education in being brought, by the course of daily duty, face to face with phenomena subversive of the idea of the distribution of mankind from the plain of Shinar at the biblical date of the building of Babel. The evidences of the antiquity of man in Europe, discovered, with a glimpse of their significance, by Tournol and Christol in 1826; by Schmerling, with more insistence of their meaning, in 1833; rightly discerned and persistently advocated by Boucher de Perthes in 1838, finally confirmed by Prestwich, have multiplied to demonstration. I will only remark that the shell mounds of the Andaman Islands exemplify the grade and mode of existence of stone-weaponed humanity at this day, identical with that of the accumulators of "kitching middens" in the North of Europe in pre-historic times. My latest ethnological observations relate to the race that founded the civilisation of ancient Egypt. Permit me briefly to premise evidence of the antiquity of the subjects on which those observations were made. The want of this preliminary has vitiated studies akin to my own, and far superior to them in extent and devotion of research. I allude to the vast body of illustrations of the craniology of mummified Egyptians, with which the honoured name of Morton is associated. The subjects of his conscientious and accurate observations had been gathered in the great graveyards and labyrinthic sepulchres of Egypt, but of their relation to any given reign or dynasty there is little or no evidence—none certainly that can be called reliable in regard to the first six dynasties. The skulls figured in Morton's great work are of ancient Egyptians, it is true, but of such as may have died at any period of a range of some 4,000 years. My studies are not merely of skulls, but of them clothed with flesh; not of their dead remains only, but I may say of the living men and women contemporary with kings of the Third, Fourth, and Fifth Dynasties. Portrait sculpture had advanced to such perfection at that remote period that each individual of upwards of fifty statues, from the sculpture closets of family tombs, has its distinct individual physiognomical character, and would be worthy of the study of a Lavater, and they unquestionably impressed me with the conviction of their faithful likeness to the individuals named. Associated inscriptions in the tombs yielding these precious ethnological evidences give the reigns of the Phras under whom they lived and died. It remains to determine the period of such reigns and the relation of such period to the comparatively small amount of the history of ancient Egypt that can be paralleled with determined periods of the contemporary history of other nations. No documents are more important in ethnology, or the scientific history of races, than those which we owe to the most philosophic and knowledge-loving of the Pharaohs of the Greek dynasty—the records, viz., written and preserved by the hereditary priesthood of Egypt and of Judaea respectively. Through Ptolemy Philadelphus these first, by the Greek translations he caused to be made, became the property of the human intellect. In the evidences and beliefs of the respective antiquities of these people so recorded there was great discrepancy. Egypt had risen from a long, misty, mythical period to a kingdom ruled and administered by one mortal Phra or Pharaoh, at a period of time, according to

Manetho, contemporaneous with the creation of the world according to Esdras. A later Phra (Khounfou-Cheops) was building his pyramid, according to the Egyptian chronicle, when the whole world was under the waters of a universal Deluge according to the Hebrew chronicle. What ought to be the attitude of the ethnologist before the Manethonian and the Septuagintal documents? As an investigator of the relative dates, periods, nature, and causes of the changes in the crust of our globe and of the organisms which have worked the vital form of force thereon, I must answer, to cast away all partiality to the respective authorships of those documents, all assumption or presumption of the superior claims to recognition of the origin of the one or of the other, to test them by facts which are open to discovery, and on which the truth-getting faculty of man can found scientific conclusions. The ethnologist can no otherwise attain to durable results. In regard to the Hebrew document this test has been comparatively recently applied by the Organisation or Society in the initiation of which I gladly took part, known as the "Palestine Exploration Fund," and the results already obtained have been most acceptable to Biblical scholars. A like investigation of the remains of edifices, works of art, monumental records akin to that on the "Moabite stone," has been carried on in Egypt for a longer period and with richer results. Gladly, and feeling it a high privilege, do I avail myself of this opportunity to express my homage of gratitude to Lepsius, my deep sense of the inestimable value of his services devoted to Egyptology, in trying travel, with risks to life and health, guided by the highest linguistic attainments, especially of the hieroglyphic characters, and by the rare gift, instinctive as it seems, of the discoverer, in the discernment of signs of light not caught by the eyes of ordinary travellers. And most ungrateful should I be if I did not, at the same time, acknowledge my deep indebtedness for such ethnological fruits as I may have gathered in my own travels and sojournings in Egypt to the worthy successor of Lepsius in the researches most essential to our estimate of Manetho's lists—I allude to Auguste Mariette Bey, the present Director of the Service of Conservation of the Antiquities of Egypt; the founder, arranger, curator, and expositor of the Museum of Antiquities in the Petrine Babylon, now a suburb of Cairo. From the specimens with which he has enriched that museum are the photographs I now exhibit taken. Believing that the succession of kings and dynasties could in a great degree, and will in a fuller one, be worked out on evidence of Egyptian antiquities, yet the periods or durations of reigns rest on the Manethonian lists. Were the records yielding such lists true? The following have afforded the most instructive tests and answers to the question: 1st, the Turin Papyrus, or list of rulers of Egypt from the Mythical Period to the Nineteenth Dynasty; 2dly, the Karnak Tablet, or fresco of Thothmes III., now in Paris; 3dly, the like monument of Rameses II., from Abydos, in the British Museum; 4thly, and above all, the mortuary inscription from the tomb of the priest Tounar-i, now in the Museum of Boulak. Such help as can be gleaned from the fragments of the first in testing the transcribed record of Manetho confirms it. The second has helped to determine the names of the kings of the Thirteenth Dynasty, again, in the main, in accordance with Manetho, not contradictory. The third document yields sure grounds for the classification of kings of the Eighteenth Dynasty, and served, under the sagacious study of Lepsius, to determine the place in Egyptian history of the classical Sesostis—the Sesortasen or Osirtasen of the grand Twelfth Dynasty of the Ancient Empire. In their results, so far as they can be applied to test its accuracy, the summary of the Sebennyte Scribe, and the sacred chronicles which he translated, come out as veridical. The most regrettable deficiency in

our "Table of Abydos" is the commencement of the series of defunct ancestral Phras to whom Rameses pays homage; for what testimony more conclusive of the genuineness of the lists of kings and reigns preserved in the priestly archives could be adduced than that the names of such kings and the numbers of dynasties, reigning, according to those archives, from 5,000 years to 4,000 years B.C., and quoted by the Royally-entrusted Scribe 300 years B.C., should tally with the lists recorded by a priest who died in the reign of a Rameses 1,400 years B.C.? It is truly marvellous, and of priceless value to the Egyptologist, that such records should have been handed down, faithfully chronicled, and safely kept, through 4,500 years of vicissitudes, changes of dynasties, usurpations, wars, invasions, destructions, and partial conquests of the land of Egypt. May I trespass with a few words on the monuments from Sakkara, which, with the Statute of Cephren, is of itself worthy of a visit to Cairo? The epitaph or mortuary inscription discovered by Mariette in the tomb of the high priest Tounar-i, who lived and died in the long reign of Rameses II., proclaims the defunct to be "justified" and privileged to enter that heavenly mansion to which defunct kings were admitted. Of this august assembly the Priest gives fifty-five names. No doubt these fall short of the number recorded by Manetho as succeeding each other between Menes and Rameses, but then Tounar-i saw only the "justified kings." Neither Thothmes nor Rameses admitted indiscriminately all their predecessors in their complimentary frescoes. But the touchstone in the Sakkara tomb is this—it gives the names of two kings of the First Dynasty, of six kings of the Second, of eight kings of the Third. Those names occur in the Manethonian List, as submitted to a monarch of the Thirty-third Dynasty. It is trite to comment upon the usage of Manetho's previous record by Jewish and early Christian writers. He was charged with making dynasties successive which had been contemporary, &c.; but this was imputed on no foundation of observed facts, simply on the assumption that a certain chronology, resting on no scientific basis, must be accepted as being a Divine revelation, and any statement opposed thereto must be put down or explained away. So a living professor of history, in reference to Syncellus's reduction of Manetho's chronicle to 3,555 years before the conquest of Egypt by Alexander, remarks:—"Even this view, however, seems to be extravagant, for it places the accession of Menes in the year B.C. 3,883, which is considerably before the Deluge according to the highest computation." (Rev. Canon Rawlinson, *Translation of Herodotus*, vol. ii., note ii., p. 1.) Neither Josephus nor Eusebius understood the hieroglyphical characters, but an historian of the present day has not this excuse for closing his eyes to the evidence of the monuments of a people who excelled all others in the pains they took to leave imperishable records of their annals. Manetho stands before this testimony and waits judgment. If, for example, statues and laudatory memorials of the kings of a Memphic dynasty were found only in Lower Egypt, and those of kings of an Elephantine dynasty only in Upper Egypt, there would be grave ground for suspicion that the Egyptian priest had aggrandised the rule of both series of limited monarchs, and had lengthened out their history by making certain dynasties successive which had, in fact, reigned contemporaneously. There were periods, indeed, when Upper and Lower Egypt had respectively their own Pharaohs, but the normal relations of such were hostile. Manetho records such conditions of the Monarchy, and notes some of the Theban kings as contemporaries of the Shepherd Kings reigning at San. But a Pharaoh of the lower country permitted not his usually hostile contemporary in the upper country to dedicate to himself monuments at Tanis; nor would a Theban king permit a Hyckos one to set up his image at Elephantine. The discovery, therefore, by Mariette of such monuments of one and the



same Pharaoh, or dynasty of Pharaohs, occurring the whole length of Egypt, from north to south, is a scientific fact testifying to the truth of the lists of the Egyptian priests. They have proved, for example, the Sixth Dynasty, which chose for its capital Elephantine, to have succeeded the Fifth Dynasty, which chose for its place of business Memphis. They have similarly and satisfactorily demonstrated the Fourteenth Dynasty of Xoïs to have succeeded, in time, the Thirteenth Dynasty of Thebes. In sum, the study of these various testimonies, and especially of those later ones, which have tempted me to repeat three times my first visit with his Royal Highness the Prince of Wales to Egypt, has begot a conviction that the chronology I have the honour to exhibit to the present section best squares with the sum of scientific evidence at present bearing upon it. In illustration of the most ancient of the civilized Egyptians, I submit to your inspection the following:—1. A photograph of life-size statues of a Prince and Princess, relatives of the last King of the Third Dynasty, near whose pyramid at Mejdooon was their sepulchre. The hieroglyphics have a certain simplicity, not to say rudeness, in accordance with this high antiquity. 2. Next, the photograph of a life-size statue of Cephren, a Pharaoh of the Fourth Dynasty, builder of the second Great Pyramid at Ghizeh. One cannot fail to be impressed with the individuality of this noble piece of sculpture. The King is seated on a simple but elegant throne, the whole carved out of one slab of the rare, beautiful, and most intractable mineral diorite. The face, with European features, refined, intellectual, has a calm, dignified expression, free from the conventionality of the statues of later monarchs, the anatomy of the frame as true as in such work from the chisel of Michael Angelo. What was the period of incubation of Egyptian sculpture before reaching such perfection in both the creative and mechanical parts of the noblest of the arts? 3. This photograph is of a statue, in wood, one-third of the natural size, of a functionary of the Fourth Dynasty. Of this work of art Mariette justly remarks:—"Rien de plus frappant que cette image, en quelque chose vivante, d'un personnage mort il y a six mille ans. La tête surtout est saisissante de vérité." 4. Photograph of a similar statue of a female, of the same period, of the same perfection of execution. 5. A seated statue in granite of a priest of the Fifth Dynasty. Not any of these physiognomies, if clothed in modern dress, would suggest that they were extra-European. The forehead is good in shape and size; the nose well-formed and proportioned, straight or slightly arched; mouth not more prominent than in the highest existing races; lips rather full in some, but in these less so than in the statues of the later Empire, and this feature may be matched in modern society. In our present palaeontological evidence of the antiquity of the human race, 7,000 years seems but a brief period to be allotted to the earliest, the oldest civilised and governed community. That a race with the physiognomical characters here exhibited should have risen so early to that high estate along the Nile accords with the unique blessedness of the soil and climate of Egypt, and with the high racial characters of the people flourishing under its antediluvian Pharaohs. This term, of course, is arbitrary, for Egyptian records tell nothing of a cataclysmal deluge. The land was never visited by other than its annual beneficent overflow. The deposits of that overflow, which would have been swept away out of the valley which the Nile has excavated by a diluvial wave, testify as strongly as the volcanos of Auvergne and the cataract of Niagara against the operation of any such geological dynamic at the Septuagintal date or any earlier. The instructive layers of the fluviatile deposit, like the leaves of a grand old book, in part read by Horner and Hekekyan Bey, have since been displayed throughout their extent by later engineering operations. They testify to as great a duration of time past for their successive

deposition as the mythical period of Manetho, anterior to his historical period, would require. No hint is given in that dim glance into the past of any exodus from other lands into Egypt. The individual who first raised the conscience of the primitive people in the Nile Valley, and who suffered, as is usual with such, from the evil ones whose violence and rapine he rebuked, was Autochthon; and, as is the wont in the rise and progress of a so benefited human race, he became at a later period a divinity, a judge, Osiris. The deeds of the great warrior Horus, similarly handed down and magnified, formed the basis of another demigod; but he likewise is Egyptian—no sign or hint of being borrowed elsewhere. The cranial, facial, and other physical characters of those Egyptians who lived and died nearest to the period when gods and demigods ceased in the flesh to govern Egypt yield no evidence on which I can rest that they were a colony of Asiatics. Evidence is still needed—at least, it is not yet forthcoming—to demonstrate the posteriority of Egyptian civilised man to any such advanced race in other lands. There are, doubtless, linguistic elements, as in that which recognises the worth of woman—her right to a vocal sign significant of sex—evidencing affinity with tongues called "Semitic." But whether such affinity be due to migration from a hypothetical centre, Asiatic or European, whether to Egypt from any other land, or from Egypt to any other land, seems still to wait for solution. Permit me to trespass with the following remarks, which seem in some measure to bear upon this pregnant ethnological question. The Isthmus of Suez is geologically a recent bridge between Asia and Africa; it was completed at the newer miocene period. Recent, however, as this is in geology, it was sufficiently long ago to allow the forces originating species to establish such grade of distinction between large classes of animals dwelling respectively in the two seas which the Isthmus divides. No shell, no fish, for example, native of the Red Sea is met with in the Mediterranean, and reciprocally. Only the zoological mind can conceive, or attempt to grasp, the lapse of historical time so indicated. It is amply sufficient for the rise of such a race as the photographs exemplify. If Egyptian civilisation sprang from an Asiatic colony, whether at Squire's date or an earlier period, the route by land must have been by the Isthmus. We have evidence that Asiatic immigrants did take that route to Egypt, and, subduing the northern Autochthones, established themselves in the delta, and there founded their capitals, in some reigns Avaris, in most Tanis, both cities in the delta strategically chosen as against succeeding immigrants and invaders. Here is a condition which throws some light upon the question, and more directly, I think, than the linguistic evidence. The proved immigrants were Syro-Aramaean, migratory shepherd sheiks, typified by Lot and Abraham, with their fighting followers. They came in, at or after the Fourteenth Dynasty, about 2,500 years after Menes. Where were the capitals of the ancient Pharaohs? The earliest one might not be far from the country of the mythical or pre-historic race of Osiris, of Horus. Its site should indicate, as in the case of the Hycksoe, the nearest point of contact with the Faderland, or Mother Country. Is it in the delta? By no means. Is it in Nubia? No. It is about midway between the northern and southern extremity of the oldest empire, at the locality to which the Greeks gave the name of Abydos, as they converted the Egyptian Tabu into their Boeotian Thebes. If Mariette Bey perseveres in his explorations of the mounds of Abydos which mark the site of ancient Thinis, the capital of the Pharaohs of the First and Second Dynasties, we may expect more light on that most ancient, and therefore most interesting, chapter in the Manethonian history of Egypt. Subsequently, and apparently in connexion with hydrostatic works regulating the bed of the Nile and recover-

ing land, at that time nearer to the sea than now, the capital is moved northward to within ten miles of the present Cairo, on the Libyan bank. It becomes the far-famed city of Memphis, with its great graveyards at Ghizeh and Sakkara. After three dynasties have reigned there, the sixth goes further south than the primitive capital, and chooses the Isle of Elephantine. I confess that these large, patent, indisputable facts do not encourage the adoption of any hypothesis of immigration under present knowledge. I do not say that they establish Egypt to be the locality of the rise and progress of the earliest civilisation known in the world, but they justify an expectant attitude and beget a determination to persevering and continued research. Assuming that learned Rabbis best know what their ancient writers meant in penning their cosmogony, chronology, and history, and that we have just entered upon the year 5,835 of the world's age; and, furthermore, that the human species started afresh from the three sons of one Aramaean patriarch 2,000 years after, there arises the ethnological question in what period of time the varieties of such species and subjects of our studies were established. What is the earliest date, on scientific grounds, of their existence? Now here, as in most other scientific problems, we get the first help from Egypt. If I were to select from ancient history a founder of ethnological science, I should take Thothmes III., of the Eighteenth Dynasty. He was the first and greatest collector of ethnological specimens, unconscious, of course, of their relation to our science. The last of Mariette Bey's pregnant discoveries is a record (by Thothmes), in more detail than any other, of the countries, localities, and cities from which, in the course of his victorious campaigns, he obtained, for service, his examples of human races as at that date established. Thothmes may thus claim to be the oldest geographer as well as ethnologist. What were those races? In what degree had the human characters deviated from the Noachian or Syro-Aramaean type? This founder of ethnology shows us both the kinds and degrees of such variations. "How so?" you may ask. By coloured figures of his captives, suppliants, tribute-bearers. The walls of temples at Thebes are enriched with such frescoes. The British Museum possesses parts of one at least 3,000 years old, with its colours seemingly as fresh as when laid on. You may have contemplated that priceless ethnological testimony when you honoured us with your presence on Tuesday last. You would there see, first, the Egyptian subjects of Thothmes, his own people, bronzed and tanned, but in form and features repeating the ethnic characters in the contiguous magnificent sculptured representations of the monarch himself. Secondly, before him bow the Rotennou tributaries, with lighter complexion and hair, with a prominent hooked nose, with the full beard and other characters marking them as cognates of the Hycksoe, of the Philistine or Palestine family, represented by modern Jews, and by the people whose features are preserved in our Assyrian sculptures. Thirdly, there is the unmistakeable typical negro—black skin, retreating forehead, flat squab nose, prominent thick lips, receding chin, legs slightly bowed, poor calf, long tendo Achilles, projecting heel, crisp woolly hair, short scanty beard. These bear the gold, ivory, leopard skins and other characteristic productions of the Soudan. You see the veritable progenitors of the slaving and slave-making tribes of late subjected to the wholesome discipline of Sir Samuel Baker. With this evidence of extreme varieties of mankind 1,500 years B.C., which subsequently have undergone little or no amount of change, the probability is great that in the time of Thothmes, but 3,000 years ago, there existed also red men in America, Maories in the Pacific, Mongols in China, Anios in Japan, Papuans in New Guinea, Tasmanians, not then extinct, nearer the Antarctic circle, Esquimaux at the opposite pole, and a wide dispersion of sub-varieties of the Negro race over

the African continent. Physiology compels a retrospect far beyond historical periods of time for the establishment of these varieties. Geology lends her aid in expanding our conceptions of time past in relation to the existence of the source of these varieties—the last, highest organic form that “naked and on two legs” trod the earth. What evidence, not merely faith-exciting but knowledge-giving, have we of the earliest manifestations of Assyrian or Semitic civilisation—that is to say, of literature, architectural and sculptural art, established ritualistic religion, priest and warrior castes, administrative officials—parallel in time with the evidence of such which Egypt has yielded? The Hycsos kings, in the course of their 500 years’ usurpation of the delta, accepted the civilisation, the arts of the higher race which they had partially subdued. When finally driven out—and they were pursued by the victorious Amosis as far as Palestine, as that pregnant contemporary record translated by M. Chabas teaches—they took with them such accession of ideas as they had acquired in Egypt. One invasion and conquest is the parent of another; the subjugated in turn becomes the subduer. The Amenophises, the Thothmes, extended the conquest of Amosis, the founder of their dynasty; they overran Palestine and pushed onward to the plains between the Euphrates and the Tigris, bringing back from the confederation of tribes of the subdued “Rotennou,” such slaves as they wanted for their mighty works in Egypt. In that hard school were trained additional teachers of the Assyrian and neighbouring populations. But how far above and beyond these glimpses of possible outward courses of the stream of Egyptian civilisation stands its native source, brightly flowing through the first twelve dynasties, thousands of years before the time of Menepthah, the Pharaoh of the Exodus! These are the considerations which must weigh with the philosophical ethnologist and historian in propounding any theory worthy of acceptance of the origin of Egyptian monarchy, or of the priority thereto of Chaldean civilisation. It would be no exaggeration, in view of the conditions of Woodward’s bequest to Cambridge, and those under which the gifted Buckland wrote his *Reliquiae Diluvianae*, and beneath the social opprobrium that long hung over whomsoever ventured to interpret geological and palaeontological phenomena adversely to dogmatic chronologies and stories of physical phenomena, to lament the loss of a century or more in attaining our present glorious liberty of looking, thinking, and prophesying on the antiquity of our planet and of the creatures that have enjoyed thereon the powers and privileges of life. The ethnology of the so-called Semitic races of mankind seems not yet to have attained that liberty. She still, I fear, hugs her chains, or a remnant of them. I appeal, therefore, to my fellow Orientalists to cast away prepossessions as to time, place, affinity, race, for which there may not be rightly-observed, well-determined data, and to bring to bear on the dark vistas of the past in human history the pure dry light of science. After chemistry, no science has been so sorely tried as biology through changes of abstract terms; yet, when expressive of new and true generalisations and purgative of false notions, the gain has abundantly repaid and rewarded the trouble. Geology has abandoned the term “diluvial,” as applied, in relation to the Noachian deluge, to any sedimentary formation. In England we have found it inconvenient and misleading to use it even as an arbitrary designation. May the time be soon at hand when truer terms—and no one fitter to propound them than Max Müller—will be applied, in ethnology, to groups of peoples and of tongues now called respectively Hammonic, Semitic, and Japetic.

Dr. Forbes Watson then read an abstract of his paper on the “Establishment, in connexion with the India Museum and Library, of an Indian Institute for Lecture, Enquiry, and Teaching.” Dr.

Forbes Watson observed, that in an assembly of Orientalists he need not dwell on the vastness of the field on which the action of such an institution might be brought to bear. Professor Max Müller, in the eloquent address to which we listened on Thursday last, deplored the deficiency in the way of systematic provision for the prosecution of Oriental studies in England. The proposed Institute would in part at least tend to remedy this deficiency, more especially as regards the practical application of Indian studies, though it might also contribute to the progress of Oriental scholarship. Referring to the paper itself for the necessary details, he proceeded to give a short sketch of the main features of the proposed Institute, and of its probable usefulness. The leading idea of the Institute is, that as the Museum and Library will contain classified materials referring to the whole of India’s past and present condition, there should be established chairs for lecture and enquiry, for the purpose of securing the systematic utilisation of these materials. An Indian Museum composed of special groups and divisions, each complete in itself, and each representing a distinct feature either of the country or of the people, would be admirably adapted for the purposes of such an Institute.

As regards lectures, the field naturally divides itself into three sections, each possessing a character of its own, and requiring a special mode of treatment, viz.:—

- (1) Indian geography and statistics.
- (2) The products and manufactures of India.
- (3) History and literature of India.
- (4) Indian law and administration.

There are also other subjects which are scarcely of general interest, but which are essential to the training required by many people going out to India in a practical, official, or scientific capacity. To this group belongs the study of the various languages: Sanskrit, Pali, Arabic, Persian, Hindustani, and the other vernaculars. Under the same head comes also a special study of Indian botany, zoology, and geology. What is wanted in these subjects are not lectures, but teaching classes for the use of those who really desire to acquire a mastery of the subject.

Finally, the Institute, especially taken in connexion with the Royal Asiatic Society, which forms an important link between this country and India, and which for many reasons should be located in the same building as the museum and library, will afford a favourable opportunity for meetings and conferences on various questions bearing on the economical and social progress of India.

Thus the action of the Institute on the public will take place through the fourfold machinery of permanent lectureships, of occasional lectures, of teaching classes, and of public conferences.

The use of the Institute for the training of the candidates for the Civil Service of India is a question treated at some length in the paper itself. Without entering, therefore, into greater detail, it will suffice to mention that at present the candidates, after passing the competitive examination, are subjected to a two years’ training in languages and other Indian studies bearing on their future career. The advantages which the lectures and classes of the Institute might afford during this period are obvious.

Professor Léon de Rosny gave some account of the more important results of studies carried on during fifteen years whilst writing his *Histoire de la Race Jaune*. After referring to the uncertainty of the present philological study of the so-called Turanian languages, he proceeded to explain the phonetic value of the Japanese dictionaries, in which is found the pronunciation of the many words the Japanese borrowed from the Chinese exactly as they were pronounced at the time immediately succeeding the age of Confucius. M. de Rosny has endeavoured with some success to apply this discovery to the interpretation of ancient Chinese inscriptions, and to difficult passages in the

sacred books of China which even the native interpreters cannot explain. M. de Rosny then remarked upon the extreme poverty of the ancient Chinese language, and the necessity which the modern and civilised Chinese were under of enlarging their language, in order to express their thoughts. M. de Rosny has been able to reduce the roots of the Chinese language to the number of 6,000, and in these 6,000 roots he sees the true means of a comparison between the Chinese and the languages of Central Asia.

On the Castes and on Certain Customs of the Dards. By Frederic Drew. The author divided the Dards into the following castes:—

Ronü. . . . Shin; Yashkun; Kremin Düm.

Putting aside the highest, the Ronü, as limited and perhaps local, he began by showing that the Düm were low in social status, and that, like the Maräsis and the Domes of India, they were occupied as musicians. From this he was led to think that they were remnants of the Pre-Aryan race, though hitherto the existence of that race had not been recognised among the higher parts of the Himalayas. The conclusion was fortified by the fact that among neighbouring and intermediate nations there exists a low caste with more or less similar pursuits, for instance, the Bätals in Kashmir, and the Bems in Ladakh, to all of whom the author ascribed a similar origin.

The Kremin were analogous to the Südra of India, and were probably of mixed blood between that of the Düms and that of the higher castes. The Yashkun and the Shin form the mass of the people, and are the Dards proper.

The Shin were distinguished by a peculiar custom. They held the cow in abhorrence, would never drink its milk or come in contact with it more than was absolutely necessary.

Some of the Dards had, by contact with the Tibetans of Ladakh, become Buddhist. These probably came in an early wave of immigration. Of these again part had lost their Dard speech and acquired the Tibetan.

On the whole, the conclusion was that the progenitors of the Shin and the Yashkun had come from the north-west or north to their present seat—the country north of Kashmir—subduing those whose descendants now constituted the lower castes.

It was then announced by Dr. Birch that the Council of the Congress had decided to hold the next Congress in Russia, under the presidency of Count Woronzow, the Minister of Public Instruction. On this point no discussion was taken, and it was declared to be carried.

#### *Fifth Report of the Royal Commission on Scientific Instruction and the Advancement of Science.*

THIS Commission has now been sitting for a little more than four years, and has proved its industry by presenting a succession of reports, which deal each in a final manner with a separate portion of its enquiries. The present Report treats of “certain institutions of recent voluntary origin and mainly dependent on voluntary support, which have made arrangements for advanced instruction in science.” These institutions are: University and King’s Colleges, London; Owens College, Manchester; the College of Physical Science, Newcastle-upon-Tyne; and the Catholic University of Ireland. The origin, growth, constitution, and present condition of these bodies are described in a concise but adequate manner, and much interesting information is given with regard to their financial state, and finally certain recommendations are made with reference to the advisability of granting to them Government assistance. On this latter point the Commissioners appear to have laid down two principles for their guidance, that no scientific institution should receive public aid unless it has both gained a permanent position, of its own, and also is free from all religious restrictions. As a consequence of these two



principles it follows that the Newcastle College, which was founded barely three years ago, and is still very poor, must "wait for more local subscriptions and a better organisation before it is placed in a position to establish its claim to assistance from the State;" and the Irish University, because of its indelible religious character, and its financial weakness, is hopelessly precluded from expecting a grant from public funds. With reference, however, to the two metropolitan colleges and Owens College, the Commissioners are of opinion that their success has established for them "a claim to the aid of Government which ought to be admitted;" and they suggest that to all these three colleges aid should accordingly be given, "both in the form of a capital sum to enable them to extend their buildings where requisite, and to provide the additional appliances for teaching which the advance of scientific education has now rendered absolutely necessary; and also in the form of an annual grant in aid of the ordinary working expenses of the colleges." This annual grant is afterwards more definitely explained to be "for the augmentation of the stipends of certain professorships, the payment of demonstrators and assistants, or payments in aid of the laboratory and establishment expenses." Of the expenditure of these annual grants, Government would receive a yearly account, but otherwise the general management of the colleges is to remain uncontrolled. It should be added, that with regard to King's College these recommendations are conditional upon its reconstitution in such a manner as to "extinguish the proprietary rights of its shareholders, and to abolish all religious restrictions on the selection of professors of science, and on the privileges extended to students of science."

Such is the substance of the conclusions at which the Commissioners have unanimously arrived, but apart from their recommendations there is much material for comment scattered throughout their report. No reader can fail to be struck by the circumstance that bodies which teach a great deal besides physical science are treated as if no other part of their teaching were of any national importance, and that the schools of medicine in connexion with these bodies are also passed over. This limitation is of course due to the bounds originally placed upon the province of the Commission, but the strictness with which it has been observed must cause the whole subject to be reconsidered when any practical steps are taken by Parliament in accordance with this report. It is also curious to observe that the boys' schools both at University and King's College are in a most flourishing condition, and actually yield a surplus for the general funds of the institutions, and that King's College would hardly be kept afloat if it were not for the financial success of the Theological and Literary Departments. It is noteworthy, too, that the chair of Chemistry is uniformly more highly salaried than the others; and that on the average the Government professors at the School of Mines and the Cooper's Hill College are not better paid than those of these voluntary institutions. In conclusion, the Report bears abundant testimony to the liberality of voluntary effort. None of these colleges has been in existence so long as fifty years, yet with the exception of the infant college at Newcastle, they have each expended on capital account sums of money varying between 180,000*l.* and 250,000*l.*; and setting aside the Catholic University, as standing in a peculiar position, they all seem nearly to pay their way out of their endowments and pupils' fees. That they have not yet attained to their full development may well be admitted, and also that they are considerably hampered for lack of funds; but with a knowledge of the above facts the ordinary taxpayer will be disposed to keep most of his admiration for University and Owens Colleges, neither of which seem to have made any application for Government aid.

SIR COOMARA SWAMY's translation of the Pali work *Sutta Nipāta*, which contains many of the sermons and discourses of Gotama Buddha, is now ready for publication. It is expected to be out in a couple of weeks. The introduction to it, we learn, deals with an interesting central idea of Eastern philosophy and Buddhism.

ANOTHER translation by the same writer, of *Tāyumanava*, dealing with the Vedantic and SIDDHANTIC Schools of Indian Philosophy, will be out early next year. We shall look forward with deep interest to another publication with which Sir Coomara is now supposed to be engaged, *An Eastern's Impression of Western Civilisation*.

A SECOND edition of Dr. Caldwell's *Comparative Grammar of the Dravidian or South Indian Family of Languages*, on which he has been engaged for the last four years, is now, we are informed, ready for the press. The book has been out of print for many years. The second edition has been carefully revised and considerably enlarged.

## FINE ART.

THE PAINTINGS FOR THE DECORATION OF THE NEW OPERA HOUSE BY M. PAUL BAUDRY.

Paris: Sept. 10, 1874.

THE exhibition of M. Paul Baudry's paintings for the decoration of the New Opera is of sufficient importance to deserve notice in two different aspects—first, with regard to art in general, and in this sense international; and, secondly, as a specimen of the work of the students of the Ecole des Beaux-Arts, which is more especially French.

Allow me to reverse this order, and, after taking you in detail through this exhibition, which just now is producing a great sensation in Paris, to end with a few general reflections. My great wish is to be sufficiently lucid and earnest to persuade some of your eminent artists to come themselves to study a work which, although the product of our old school of art, fortunately belongs, with all its grace and firmness, to the innovations of the present day.

Paul Baudry was born, in the year 1829, at La Roche-sur-Yon, in La Vendée. His family belonged to the class of artisans. While very young he showed so much talent for drawing that the prefect of his department obtained for him a small pension, which enabled him to study in Paris. He became a pupil in the studio of Drolling, and afterwards in the Ecole des Beaux-Arts, and worked with such extraordinary perseverance, that at twenty-one he obtained the grand prize at the Roman Academy—an almost solitary instance at that age.

The designs sent by him while a student at the Villa Medici were much noticed, especially the *Young Child with Fortune*, now in the Luxembourg Gallery. Accomplished critics stood astonished in front of this picture. The figure of Fortune is taken from Titian, and that of the child seated on the edge of the well from Raphael's *Triumph of Galatea*; but the transparent colouring, the flowing outline, and the delicacy of touch are entirely due to the merits of the artist. Afterwards, while under the influence of Leonardo da Vinci, he accomplished a literal masterpiece of grace and poetry, a Leda standing in front of a dark wood, courted by the divine swan. The *Wave and the Pearl*, which would undoubtedly have borne the palm in the Salon of 1863 if the Academicians had not made every effort to exalt the insipid Venus of M. Cabaud, is in colour, attitude, and expression, an incomparable masterpiece of the sensuous school of modern art. His portraits of Guizot, of Beulé, of an actress, Mlle. Jeanne Easler, and many others, are distinguished by first-rate qualities, which influential criticism (now entirely in the hands of the Academy) has not honoured with sufficient notice. Lastly, M. Baudry, besides other decorations, has painted a splendid ceiling in M<sup>me</sup>. de Paiva's house in the Champs Elysées.

I mention only his principal works. Their

number is considerable, but they are too little known and appreciated by the public, which seldom sees M. Baudry's name in the annual exhibitions. Since he received from his friend, M. Charles Garnier, the order for these decorations, which will cover a space of 500 mètres, he has shut himself up in his vast atelier, established in the roof of the New Opera House. He lives there a real artist's life, leaving it only to make upon the spot, in Rome, Florence, Panna, or London, the copies or studies from Michael Angelo, Primaticcio, Corregio, and Raphael, which he requires to perfect his work.

His person is short and thickset; his complexion is dark, and his large head gives him a somewhat common appearance. He is not communicative, except in a small circle of political friends or old fellow-students. He is perfectly disinterested. He must not be held responsible for the somewhat vulgar notoriety excited by the exhibition of his works, which gave great offence to the public. I can give no opinion as to his conversation, having met him only once, when I visited his studio to ask him to lend some of his pictures to embellish an exhibition organised by the Society of the Friends of Art at Bordeaux, and to which he contributed a few portraits. He has just published in a newspaper a eulogistic article on Schnetz, formerly Director of the Roman School of Art, which he read a short time ago at a sitting of the Ecole des Beaux-Arts. The style is easy. He tells very agreeably some anecdotes which point to the life old Schnetz, whose hospitable apartments have often been visited by his distinguished fellow-countrymen, and who made acquaintance with, and obtained as his models the most picturesque brigands in the Abruzzi and the Campagna. This notice of the life and works of Schnetz (in the *Dix-Neuvième Siècle* of September 2) does not contain any particularly new doctrine; it is an echo of what was formerly called in literature the "school of common sense." M. Baudry laughs at "the taste for a false ideal and the conventional spirit which continually return to attack art in France like a periodical epidemic." On the other hand, he ridicules the term "realism," which in the beginning "expressed a tangible idea, but which has fallen so low that one hesitates now to employ it." He declares that he does not like revolutions in Art, but that an impartial historian ought not to decry them indiscriminately, for they have a special property for extinguishing certain faculties in the most gifted men in order to develop others." This proposition, incontrovertible in itself, is rather obscure when applied to Granet and Géricault, who were eminently impressionable men. He is evidently an eclectic philosopher. The condemnation of this doctrine, which is more convenient than true, seems to us to be contained in the exclamation of Schnetz, who entering one day the studio of Baudry, and seeing on an easel a sketch of *Diana surprised in bathing*, cried out:—"Well, but the figure is too smooth, too much the same all the way down." Baudry excused himself with a principle in fashion in aesthetic lectures and classical studios, "Unity." "Oh yes, I understand," replied Schnetz, "Unity: there are a great many unities in the present day—of nations, of taxes, and of commerce. Allow me at least to adhere to the federation in favour of rose-tinted bosoms and knees, and blue-veined extremities."

These criticisms may be applied to all these decorations. The tone is clear, pure, pleasant to the eye as a bunch of wistaria or a branch of lilac blossoms, with a sober, quiet background in the taste of old tapestry. It is delicate without meagreness, refined without affectation, pale without being washed out. But it wants those powerful touches which light up a whole picture, and which our artists call so appropriately *des révélés*. M. Baudry, with an original inspiration for which we are willing to pardon many omissions, gives brightness and life to his pictures by

the animated expression of the face and the brilliancy of the eyes. Perhaps he makes too much use of the eyes rounded like balls which he has admired in the pictures of Correggio. But this proof of the influence exercised by an admirable painter whose broad and delicate genius has been too much thrown into the shade by Raphael, seems to me to indicate a taste as artistic as it is intelligent. By this new element, and by his appreciation of female beauty, M. Baudry may exercise a useful influence over the present school of decorative artists.

It is feared lest the delicate effect of this painting should evaporate like the vapour of a perfume when the canvas is fixed at a great height in conspicuous carved gold frames. The architect ought to have foreseen this and have given practical advice to his friend. What is much more to be dreaded is the action of gas upon these paintings. The lobby will require 800 burners. The heat and disengaged vapours will be considerable. It has been proposed to have this painting copied by ordinary decorators. I suggested, in the *République Française*, having them rendered one by one in tapestry from the Gobelins manufactory. I fear that neither of these proposals will be adopted, and that these originals will have only a few years' existence.

There are three ceilings. In the middle of the great central ceiling, which is square, Melody and Harmony embraced are rising into the sky. On the left floats Glory, on the right is Poetry borne upwards by Pegasus. A group of geniuses play round the representation of a balustrade, which unites this glimpse into Heaven with the real building. On one of the oval corners of the ceiling is a figure of Tragedy. Melpomene is seated on a tripod; at her feet an eagle, a bird of prey, threatens the world. On the right Fear; on the left Mercy, in the act of supplication.

The subject of the other ceiling is Comedy. This is the artist's greatest success. It is, in my opinion, an incomparable masterpiece of soft brilliancy and delicate playfulness. Even the French school of the eighteenth century did not equal it in expression. An old faun, covered with black hair, ostentatiously clad in a lion's skin, is scaling Olympus. But Thalia keeps watch over the bores. She has thrown him over. He rolls, furious and grotesque, from cloud to cloud. Thalia tears off his lion's skin, and slaps him in fits of laughter. Wit, a bright flame on his forehead, bends his bow and pierces the faun with sharp darts like the stings of wasps. Love, frightened by the uproar, flies away laughing. The whole thing is as clear, as gay and as delightful as the scenes of genteel comedy in Regnard, for instance.

Let us now turn to the eight Muses, which seem to me the most original and modern portion of this great work. They are in the places intended for eight eagles, which were to have spread their wings in the eight corners. The Republic came at the right time for the fame of the artist, set the eagles free, and substituted for them eight charming young female figures draped and arranged with exquisite taste. The faces are varied and lifelike, for they are taken from those young maidens and mothers whose feeling and intelligence are the gentle and attractive attributes of our Gallican race. These figures are a glorious monument of the age, and will never be out of date, for the skill of the artist has fixed in them both the characters of the present time and the perennial spirit of the French.

Melpomene is thoughtful: Erato is hiding a love-letter in her bosom; Clio holds the heroic trumpets; Urania, a charming child, raises her eyes to the starry vault; Euterpe is listening to distant music; Thalia is inventing some trick against her jealous guardians; Terpsichore, out of breath, is bending to adjust her sandal; Calliope is pensively meditating over a line of Virgil,

"O passi graviores, Deus dabit his quoque finem."

In ten round medallions M. Baudry has traced

large figures of children holding an instrument, singing and playing. With a somewhat confused and unnecessary use of allegory, they symbolise Persia, Rome, Greece, Egypt, savage nations, Great Britain, Germany, Italy, France, and Spain. A rather vague connexion unites them with the subject of the vaultings.

These subjects naturally have reference chiefly to music as they are intended to gratify the eyes and minds of the audience when they go out between the acts of the opera.

The Judgment of Paris has only a distant relation to music, but the artist seems to have been anxious to display some fine naked figures. The excuse is sufficient. The group of the three goddesses is less perfect as regards female beauty than the Three Graces on Mount Parnassus. But the action is good, especially that of the revengeful Juno.

"Marsyas" exhibits the preparations for flaying; "The Assault," warriors excited by clarions; "The Shepherds," recalls the peaceful rivalries in Sicily when Theocritus led the song. David is standing by moonlight at the entrance of the tent of Saul; he touches his harp to the king, who is lying restless on his couch; St. Cecilia is listening in her sleep to the songs of the angels. On one side Orpheus distracted with grief sees Mercury bearing away in his arms the floating shade of Eurydice; on the other, Orpheus is thrown down by the Maenads, who are about to tear him in pieces. The Corybantes are dancing and clashing their shields to smother the cries of the infant Jupiter. Lastly, Salome is executing before Herod, who is reclining at the banquet, the dance full of treacherous voluptuousness by which she will obtain the head of John the Baptist. On the two extremities are painted Mount Parnassus and the Poets.

Mount Parnassus is the great classical effort of M. Baudry. Apollo is alighting from his golden chariot, and seizing with feverish eagerness the ivory lyre held out to him by the Graces. The Muses are wandering, conversing with each other, or pensively meditating, on the slope of the sacred mount, at the foot of which, cold and clear as an academical oration, flows the stream of Hippocrene. On the left, behind the laurels, and rather embarrassed by their costume and position, are seen the musical composers of our own day, or a little earlier—Meyerbeer, Rossini, Hérold, Auber, Boïeldieu, Méhul, Beethoven, Gluck, Haydn, Rameau, Lulli. Mozart, with more self-possession, engages a conversation with Erato, who responds languidly. On the right, quite in the corner, are sketched the profiles of Messrs. Paul Aubry, Charles Garnier, and Ambroise Baudry—an architect who has, it seems, assisted in the decoration of the New Opera House.

The Poets are treated with less precision and harmony. The conception is confused. At the bottom, on the steps of an ancient Doric temple, we see the blind Homer. Higher up, a young man, who seems about to fall upon the spectators, and is brandishing a sword and a javelin, represents Achilles "opening the road to the civilisation of Europe." Other figures symbolise the different functions of poetry and conditions of society by attributes and actions which are not more expressive or consistent than those adopted by the Germans in their aesthetic compositions. At this period of his work, which passed through the terrible years 1870-71, M. Baudry was evidently tired. To his honour be it said that he formed one of the noble group of French artists who would not abandon their metropolis. He went bravely through his duties as a member of the National Guard during the siege.

There are two elements in his genius. One is due to nature, and the other to training. His academical education has taught him to study continually the sketches of other artists, to copy literally figures from the antique, from Raphael, Primaticcio, Rembrandt, and even from the works of his teacher, Drolling. It has taught him to be

satisfied with imaginative subjects, which have been a thousand times repeated, instead of searching in modern science and criticism for ideas less hackneyed than the subjects of ancient mythology. It has taught him to use too vivid flesh tints, and has diverted his attention from the great effects of landscape.

But his natural genius spurred him to shake off their yoke in the field of expression. Here lies his forte. It is here that he has conquered new plains for the cultivation of high art, cosmopolitan as well as French.

PH. BURY.

#### KENNY MEADOWS.

THE name of Kenny Meadows is unfamiliar in the ears of the present generation. Many persons in reading the short notices in the newspapers of his death, will have asked, "Kenny Meadows—who is he?" But to those who knew the genial, kindly old artist, his name will bring back memories of days when he formed one of a brilliant company of authors, artists and actors, most of whom have long since passed away. Leigh Hunt, Laman Blanchard, Douglas Jerrold, Dickens, Thackeray, Stanfield, Roberts, and the Landseers, were among his most intimate friends; and in the merry evenings, when these congenial associates met together, and wit ran sparkling along the wires of talk, not a few of its flashes were emitted by the jovial illustrator of Shakspeare, who was ever ready with some apt quotation from his favourite author. Several of the notices that have appeared of him have been written as though he were only entitled to a sort of reflected glory from these distinguished friends; but this is scarcely fair, for although his art falls below the high aims of the present day, it must be remembered that in his own time he achieved considerable celebrity as a book illustrator, and was one of the first to introduce wood engraving among English publishers as a means of cheap and popular illustration. For years his friend the late Mr. Ingram employed his talent in the Christmas numbers of the *Illustrated News*, and he was always eagerly sought after as an illustrator of children's books and fanciful stories.

But the chief ambition of his life was to bring out an illustrated edition of Shakspeare, and this he at last accomplished in 1842-45 with great success. The wit and fancy of his art, its chief characteristics, here had unbounded room for exercise, and his fanciful and original designs for this work are by far the best things he ever drew. So popular at the time was his conception of Falstaff, that a bronze statuette was modelled after it in Germany and had a large sale.

The *Heads of the People* was another popular work, to which Thackeray and Jerrold contributed some of their earliest sketches, and the fact is noteworthy, that these literary sketches were written to the pictures and not, as some have imagined, the pictures drawn in illustration of the letterpress.

During the last ten years of his life Kenny Meadows had the benefit of a pension from the Civil List of 80*l.* a year, but he continued to work at his art, and was engaged, we are told, upon a painting from a Shaksperian subject within a few months of his death. Up to the last, indeed, he was a hale and vigorous old man, very proud of his age, and wont to declare that there was "life in the old dog yet." Though he has outlived so many of his early friends, there are still some left, we may hope, who will "tak a cup o' kindness yet" in memory of Kenny Meadows and "auld lang syne." As there have been several mistakes made concerning his age, it may be as well to state that his baptismal register affirms that he was born at Cardigan, in South Wales, on November 1, 1790. He was the son of a retired naval officer.

MARY M. HEATON.



## ARAB ART MONUMENTS.

In another column will be found an account of the discussion which took place in the Archaeological section of the International Congress of Orientalists on the motion of Mr. E. T. Rogers, late Consul at Cairo, to appoint a committee "for the preservation and restoration of monuments of Oriental art and architecture, and for duly recording those monuments which are decaying or which cannot be restored." It remains to be seen whether the Council will nominate the committee or not. In the meanwhile, it may be well to say a few words on the main object of the motion—or rather the main object of those who sympathise with the motion, for the proposer himself did not fully bring out the most important, because the most practicable, part of the idea. The first part of the motion is, indeed, of the utmost consequence; but things which are of the utmost consequence are not always practicable; and such, we fear, is the case with Mr. Rogers's proposal that steps should be taken towards preserving and restoring the monuments. Such a proposal could only be carried out by a Government measure; and the reception which was accorded, in the Lower House, to Sir John Lubbock's Bill for the preservation of English historical monuments is not a very propitious augury for the success of a measure relating to the preservation of Arab monuments. Besides, such a measure would involve very delicate negotiations with the Khedive, who is the principal sinner in the matter of art-demolition, and the negotiations, we may confidently prophesy, would end in smoke. If anyone is to move in this matter it is the Khedive himself; and the Europeanizing tendencies of his Highness do not favour the supposition that he would be willing to take any steps in the conservative direction. He would perhaps ask whether Parisian boulevards and Italian villas planted in the historical soil of Egypt were not more artistic than tumble-down mosques and ruined houses? And would it be possible, even with the temper of an angel, to answer such a question?

But these difficulties in the way of the preservation of the monuments seem to us to give double importance to the second part of the motion, briefly referred to as "duly recording those monuments which are decaying and which cannot be restored." Mr. Rogers did not appear to see fully the value of this part of his motion, but in the eyes of those like himself, lovers of Eastern art, who originally suggested to him the idea of making an appeal to the Congress, this part was more important, though it sounds almost paradoxical to say so, than the preservation of the monuments themselves. They knew the difficulty awaiting any attempt at the latter object; but the virtual preservation of these monuments by representations they conceived would be both practicable and efficient. The scheme was that proper persons should be appointed to take photographs, or make drawings or casts, according to the nature of the objects, of every example of Arab art they could find. This process would be greatly facilitated by the large number of existing photographs of mosques and other buildings, which would only have to be carefully identified on the spot, and made scientifically valuable by precise description as to the point of view from which they were taken, and any other condition necessary to the correct interpretation of the photographs in after years. Of course, the total number of photographs, drawings, and casts would necessarily be very large, for the object would not be gained unless every part of a building—the exterior from every available side, the interior, different parts of the interior, the ornamentation, tracery, inscriptions, tiles—was completely represented, so that in short the monument might be re-created in the mind of the student long after the original had been destroyed. Every drawing or photograph should be accompanied by accurate descriptions, giving minute details as to the size, colour, state of pre-

servation, etc., of the object. By this means we should have in England a large collection of records of Arab art—an Eastern Art-quarry. We must now see what we could do with our quarry.

The system and growth of Arab architecture, the art in which the Arabs achieved most success, are subjects with regard to which we are utterly in the dark. And our ignorance is most complete where our knowledge should begin; we do indeed know something, just a little, about Indian and Moresque architecture, both of which are exaggerated or even debased forms of the Arab; but of the mother of both these, of Arab architecture itself as seen in Egypt, we know absolutely nothing. Of course we look at the mosques with conventional admiration. But this is not knowing. We do not really know anything about the development of Arab architecture. That there was a gradual growth, as in Gothic, is evident if we compare the style of an early mosque, for instance, that of Ibn-Tuloun, with the style of any of the mosques of the Memlook Sultans. But to map out the different periods of the art, and to endeavour to deduce a system, has never seriously been attempted. If, however, we had the quarry to work upon which the collection of representations to which we have referred would supply, the elaboration of the theory of Arab architecture must follow. And when once the true place of each object had been indisputably found, the whole collection, or at least a large selection of the more important part of it, should be given to the world in the form of a History of Arab Architecture, which could be illustrated by the collection by means of one of the photographic printing processes, such as the Autotype, which has lately been brought to such perfection. Such a work would be of inestimable service to art-students of the future, who without it would have to do what they could with the present meagre, yet cumbersome, publications which have approached the subject, but from the wrong end—the Moresque. The man who perhaps in all England is likely to do most for the study of Arab art, and architecture especially, by his grasp of the subject and enthusiasm for it—we mean Mr. Caspar Clarke, of the South Kensington Museum, at present in Persia, once expressed a wish that a handbook of Arab architecture should be written, corresponding to Parker's admirable *Introduction to the Study of Gothic Architecture*, and that thus the Arab school should be put on the same footing as the Gothic and Classical. Such a book might easily be compiled when once the "History of Arab Architecture," to which we have referred, is written. And students would then have the opportunity—which at present they have not—of studying the Eastern styles as easily as the Western, and it would then be their own fault if people insisted upon looking at architecture through Gothic or Classical spectacles. By thus putting the study of Arab architecture on the same footing as the study of Gothic, we should virtually be preserving the Arab monuments in the most effectual way possible.

STANLEY LANE POOLE.

## NOTES AND NEWS.

A REPLICA in bronze of Mr. John Bell's group "America," on one of the angles of the Prince Consort Memorial, in Hyde Park, is proposed at Philadelphia as a detail of the centennial commemoration of American Independence.

At the meeting of the Archaeological section of the Congress of Orientalists that took place last week at the Royal Institution, the chairman, Mr. Grant Duff, M.P., stated that Mr. Burgess, the learned editor of the *Indian Antiquary*, was preparing a report of his survey of the Rock Temples of Eastern India. This survey was undertaken for the Bombay Government in 1872, and its results are awaited with much interest by those who make Indian archaeology their study.

UNDER the auspices of the Working Men's

Club and Institute Union, a series of lectures is now being delivered on the principal Classes in the London International Exhibition. To-day, a lecture on "Ancient and Modern Bookbinding" is to be given by Mr. Henry T. Wood in the West Theatre of the Albert Hall.

THE *Revista de Archivos* of September 15 contains a continuation of Señor Codera's notes on the coins of the Arabic dynasties in Spain.

HANNS MACKART, Piloty's pupil, has sent his great painting of *Abundantia*, which two years ago had created such a sensation in Germany, to London, where it will be exhibited from November 1st at the Dutch and German Gallery in Pall Mall. To know Mackart at his best, his *Genre-Scenes*, which were in the Kunsthalle of the Vienna Exhibition, should be seen.

A life-size portrait of Prince Bismarck, by Carl Otto, whose *Triumph of Bacchus* is now exhibited at the Munich Gallery, is shortly to arrive at the same gallery. Professor Conrader's *Death of Emperor Joseph II. of Austria*, which was the best canvas in the whole gallery (except Kaulbach's) has been sold to the Emperor of Austria for his private collection in the Belvedere, and has already been removed.

THE Berlin Photographic Company, having received order from the King of Saxony to take photographs from the greatest works in the Dresden Gallery, is about to issue 300 sheets of photographic reproductions of the paintings by Rafael, Da Vinci, Correggio, Titian, Palma, Paolo Veronese, Guido Reni, Giordone, Velasquez, Murillo, Poussin, Claude Lorraine, Rubens, Teniers, Van Dyck, Rembrandt, Dürer, Kranach, Holbein, Mengs, and others. The first volume published at Berlin is about to leave the press. The Director of the Dresden Gallery, Herr Hübner, has written the accompanying text. The Photographic Society will also make an edition with English text, which will be ready about Christmas.

A WEEKLY Art paper styling itself the *Journal Général des Beaux-Arts et des Arts Industriels* has just been started in London under the direction of M. de Roy de Sainte-Croix, a gentleman who has hitherto exercised his peculiar talents in the Brussels *Journal des Beaux-Arts*. The new journal is written principally in French, but when the translation of articles into French "presents difficulties," they will be published, we are told, "in the idiom in which they are written." In the grandiloquent "profession of faith" put forward by the editor, he assures society that his opinions are cosmopolitan in their tolerance. "Notre pays, notre patrie, notre royaume, notre drapeau se résument en un seul mot, l'art—l'art indépendant et libre, l'art qui élève la société," &c. Very fine sentiments, only what we really find under this flaunting flag is art debased into an advertising agent; at least, so bombastic and fulsome are the praises lavished on certain works and tradespeople, that one can only form such a conclusion. When, for instance, we are told in an article on the "Mobilier de Salon" that a certain firm in Oxford Street, whose name and address are given, "connaissent à fond ce qui convient à chaque meuble," that a chapter in a book called *Petit Manuel d'Art* does not contain a word that is not "noble and great," and that the *Magasin Pittoresque* is "one of the most beautiful and useful publications of the age," it is difficult to believe that the criticism is of such an entirely disinterested character as to raise it above the voluminous literature of the wastepaper basket. We should have had nothing to say against such a publication as this had it been put forward by the second half only of its title; but when it arrogates to itself the position of a critical art journal, we feel it only fair to warn unsuspecting persons of its true character. A list of the editor's "works published in London" appears among the advertisements. It consists almost entirely of pamphlets written in the interest of tradespeople.

MR. SIGMUND MENKES has retired from the *Journal Général des Beaux-Arts et des Arts Industriels*.

IN St. Hans Kirke, at Hjørring, a little town in Jutland, recent alterations have brought to light a great number of interesting mural paintings dating from the end of the twelfth century. The whitewash which has disfigured the walls for centuries is being very carefully removed, and the results will probably be of no small historical interest. One painting, representing St. Christopher carrying the divine Child over the stream, has already been completely uncovered. The church is one of the oldest as well as the prettiest in Denmark.

A PARAGRAPH in the *Daily News* of last Saturday calls attention to the fact that the monument to Bunyan in Bunhill Fields, erected by public subscription in 1862, is already in a very dilapidated state. The figure of Bunyan is crumbling away in places, and much wanton injury has been done to the bas-reliefs.

THE number of provincial exhibitions now open exceeds all previous efforts of this kind. Besides those already mentioned, three more were opened last week in England, and one at Inverness in aid of a fund for establishing a school of science and art and a museum in that town.

A SPECIAL exhibition of enamel work has been arranged at the South Kensington Museum, and is now open to the public.

FOUR important Egyptian statues in sculptured wood have recently been added to the Louvre collection. Three of these statues belong to the earliest Egyptian dynasties, but the fourth is apparently of a more recent date. The Viceroy of Egypt sent a statue somewhat similar to the largest of these to the Paris Exhibition of 1869, but with this exception no work of this kind belonging to the earlier epochs of Egyptian art has ever found its way to Europe.

A SERIES of old tapestries representing the history of Jeanne d'Arc has recently been found at the ancient castle of Espanel, near Molières. The tapestries were executed, it is supposed, at the beginning of the seventeenth century. There could not have been a more propitious moment for their discovery than the present, when Jeanne d'Arc is the heroine *à la mode* in Paris.

AN International Exhibition has positively been decided upon in China, and a committee formed at Shanghai for the purpose of organising it, with the English Consul as its president. Messrs. John Bourne and Co., of Mark Lane, have also been chosen as agents, so as to give every guarantee to European exhibitors. All charges of transport will be defrayed by the committee.

AT this year's exhibition of new paintings which has just been opened at Berlin, a "toile," by Franz Defregger, the celebrated painter of country life, has made the greatest hit. The title is *Das letzte Aufgebot in Tyrol* (The Last Call to Arms in Tyrol), and the subject, like one of Defregger's earlier works, taken from the Franco-Austrian war in 1809. E. Ranzoni, the excellent critic of the *Neue Freie Presse*, pronounces it to surpass, not only the artist's former picture *Speckbacher*, painted a few years ago, but even his celebrated *Tanz auf der Alm*. Next this, a painting of English history (Lindenschmidt), *Walter Raleigh and his Family in the Tower*, attracted the greatest attention.

THE restoration of the Town Hall at Cologne has been completed, and this interesting building, which belongs to the middle of the sixteenth century, has now recovered much of its original character. It underwent considerable alterations in 1590, when the large hall, which had been intended for a flax exchange and a place of conference with foreign and other persons of distinction, was enlarged and arranged for great festivals and for the meeting of the Rhenish-Westphalian

provincial delegates and other public functionaries. In 1750, the municipality determined to have the hall decorated according to the taste of their times, when an open-worked iron balcony was erected in front of the window and adorned with copper heads and medallions. In 1784 it received a valuable addition to its internal decorations in the purchase by the magistrates of a set of splendid Gobelin tapestries, which had originally been presented by Louis XIV. to the Elector Palatine Maximilian Heinrich, and were finally disposed of after the death of his descendant the Elector Clemens August in 1760. These six Gobelins, which represent battlefields and camp life with all the spirit and style of Anton Franz van der Meulen, are still in a state of perfect preservation. The last touch has been put to the restoration of the grand old banquet-hall by the re-hanging of these splendid specimens of tapestry, whose beauty is enhanced by the success with which the decorations of the ceilings and walls have been made to harmonize through the design and execution of their allegorical and emblematic ornamentation with the subjects of the Gobelins.

M. GALICHON has sent to the *Gazette des Beaux-Arts* a copy of a sketch by Michael Angelo, in his possession, which represents the fall of Phaeton. The drawing had previously been known only through Ottley's very imperfect copy, of which this would appear to be the original. On the margin is written in Michael Angelo's hand an enquiry addressed to Tommaso dei Cavalieri, whether the composition satisfies him, and a request that Tommaso will send word by his servant what he thinks of the design.

It would appear that the sketch did not meet with Cavalieri's satisfaction, for it is obvious from Beatrizet's engraving that the composition was altered, and there is, moreover, according to a writer in *Preussische Jahrbücher* (August, 1874), a third variation of the original design, which is in the Academy at Venice, and has recently been photographed by Naya. In the Venice copy the horses alone are fully worked out, while the other figures have been left in mere outline, and a variation in the attitude of the river god is perceptible, for instead of lying as a passive and uninterested spectator of the catastrophe, as in the other copies, he is represented with upraised arms as if in the act of receiving the falling body of Phaeton.

THE French Art journals are speaking with patriotic exultation of the genius of the young painter Eduard Detaille, who after having exhibited some of his early sketches for the first time in 1869, and taken part in the 1870-71 campaigns as secretary to General Pajol, has now come forward as an original and spirited delineator of battle-scenes and camp life. E. Detaille, who was born in 1848, showed his natural bent at an early age by covering every book and slate that came in his way with figures of soldiers in all conceivable poses of action and repose. In 1865 he became the pupil of Meissonier, and devoted himself with considerable application to the study of his art. Since his return to the life of a civilian he has again employed himself in painting, or rather etching, and his sketches of scenes from the war are pronounced by Germans competent to pass an opinion on them, to be marvellously true to reality. His special success is said to consist in the perfect truthfulness with which he has caught up and reproduced the national and marked peculiarities of the different German troops, not a trait of individuality having escaped his keen observation, or eluded his delicate power of reproduction.

#### THE STAGE.

IN fulfilment of her engagement, Miss Lydia Thompson has reappeared in London, at the Charing Cross Theatre. A burlesque which has been performed five hundred times by this blithe lady, in America, forms the staple of an entertain-

ment which is rather to be enjoyed than criticised. A strict adherence to given rules of composition is hardly the characteristic of any burlesque: least of all of that version of *Blue Beard* now acted at the Charing Cross; for this is a performance frankly designed for the diversion of the many. By this means or by that—by the attraction of a song that is sure to be encored, of a dance sure to be applauded, of dresses that sparkle with all the jewels of the inexhaustible East, of a man who out-Woodins Mr. Woodin in the rapidity of his transformations, of a humour which because it is not English and familiar may, if it please you, be accepted as Chinese—by all these means the Town is to be drawn: London is to be compelled to come in. Nor does London seem particularly slow to accept the invitation; and in accepting the invitation it may note something more than the strange things which it has been asked to see; it may note the difference between the burlesque acting of Miss Thompson and that of too many of the sisters of her craft. For six years this actress has been absent from the London stage. It is longer ago than that, however, since she was first the potent attraction of the stage of burlesque, and her theatre the point towards which converged the lines of hansomers that started, after dinner-time, from Pall Mall and Piccadilly. Subsequent experience proves that Miss Lydia Thompson's admirers of those days were not bad critics, after all. Those gentlemen knew what they were going to see, and did not hurry off in hansomers for nothing. They were sure of a performance that would be sunny and pleasant. In its peculiar line, Miss Lydia Thompson's success has not been undeserved. At the Charing Cross her reception has been entirely cordial.

DURING the week Mdlle. Beatrice and her travelling company, now located at the Haymarket, have been appearing in a pretty accurate translation of *Nos Intimes*; a translation which differs in this respect from the version of the piece played many years since at the Saint James's under the title *Friends or Foes*. *Friends or Foes* was a favourite piece with an elegant actress of comedy—Miss Herbert—and it has for the London playgoer an additional interest of association, in that it is the piece which during a brief illness of Miss Herbert's first afforded to Miss Kate Terry, in early youth, the means of making her mark. In France, the chief character—that of the heroine—is linked with the name of an entirely accomplished *comédienne*, Madame Fargueil, and the performance of Madame Fargueil in the part has been seen in London; so that Mdlle. Beatrice, at the Haymarket, has had more than one strong *souvenir* to contend with, and it is greatly to her credit that her performance has been in many ways successful and artistic. She has been well seconded by Mr. Vernon and Mr. Wenman. *Nos Intimes* has quite truly been pronounced the wittiest and most pungent play of a once brilliant author—Monsieur Sardou—but it has two separate sources of interest; one, the sketches of the confiding host's fair-weather friends, whose presence justifies the title; and the other, the attachment, passing into intrigue, which exists between the youthful guest and the somewhat less youthful wife. The "simple and credulous" *bonhomie* of the husband is a thing excellently conceived and portrayed.

THE Prince of Wales's Theatre re-opened on Saturday, with the performance of *The School for Scandal*, which was given during the London season. A little comedy by Mr. Gilbert is understood to be in preparation.

THE new performance of *Two Roses*, which constitutes the main feature in the Vaudeville programme for the autumn, will be criticised next week in the ACADEMY.

A LITTLE domestic drama by Mr. Arthur A'Beckett, called *Faded Flowers*, will be produced this evening at the Haymarket. On Monday a new extravaganza, by Mr. Farnie, will be brought out



at the Strand; and on the same evening the Globe will open under the management of Mr. Fairlie, late of the St. James's, who will bring with him the Saint James's pieces of last season—the boisterous *Vert-Vert*, and Mr. John Oxenford's skilful adaptation of Mrs. Henry Wood's best known novel.

VICTOR SÉJOUR, a dramatist well known in Paris, died last Sunday, and was buried a couple of days afterwards in Père La Chaise, attended to his grave by the troop of sudden friends whom custom summons to every French funeral. Séjour was successful in his youth, and he failed in his middle-age. If he is to be remembered, it will be by one sensational drama, *Le Fils de la Nuit*, and one spectacular drama, *La Prise de Pékin*. His later works were crowded off the stage by Offenbach's music and by dances of women dressed as fishes and birds, for he catered for the theatres which these things have invaded, and not for the Français, the Gymnase, or the Vaudeville. He lived at last poor and neglected, and had to die in order that the *feuilletonistes* might recollect that he had existed.

THE honours of the performance of *Gilberte* at the Gymnase Theatre have fallen, not so much to the authors, Messieurs Gondinet and Deslandes, as to Mdlle. Delaporte, the actress who, after an absence of ten years or so, has come back from St. Petersburg to act for twenty nights at the Gymnase. Her reception was naturally sympathetic, and was awarded by a most brilliant audience; the leading actress of the Gymnase, Mdlle. Blanche Pierson, applauding from a private box. It has long been recognised by the best judges that Mdlle. Delaporte is one of the first actresses of comedy in Europe: a mistress of her art, who obtains from her art every legitimate effect, and never forces it out of its proper province. Her entire understanding of every character she assumes, and her subtle expression of contained emotion, place her as the equal not only of Mdlle. Pierson herself, but of Delaporte's now departed comrades, Rose Chéri and Desclée. The new piece *Gilberte* is in four acts, which appear somewhat lacking in continuity or unity of interest, for while in the beginning the interest is centred upon Gilberte as a daughter, it is transferred to her career as a wife. But judicious excisions since the first representation have to some extent removed this objection, and there is no doubt that the piece affords to Landrol and to Ravel as well as to Mdlle. Delaporte an opportunity of exhibiting the excellence of their art.

We understand that Mr. Clement O'Neil is the author of the English version of *Giroflé-Girofla* which is shortly to be produced at the Philharmonic Theatre.

THE Strand Theatre will perform, together with Farnie's new burlesque of *Loo, or the Party who took Miss*, still for some time Poole's comedy of *Paul Pry*, whose success continues, and afterwards produce a new comedy by Mr. Byron, under the name of *Old Sailors*, as a "pendant" to his *Old Soldiers*. The principal parts are written for Mr. C. H. Stephenson, Mr. Terry, Mr. Henry Cox, and Miss Ada Swanborough.

We understand that Mr. Halliday's treatment of Scott's *Talisman*, in the new spectacular drama, *Richard Cœur de Lion*, to be produced to-night at Drury Lane is much like Mr. Matheson's in his *Talisman* libretto. The only difference is that in the drama the part of Saladin is made prominent. The Sultan appears in each of the first three acts in another disguise, and only in the last he assumes his real character. As in his previous stage adaptations, the author gives great opportunities for the development of scenic effects, such as processions, ballets, &c. Some of the characters, such as Saladin, Richard, Sir Kenneth, &c., are drawn with energetic features, whilst others, Edith Plantagenet, for instance, appear like a mosaic,

composed of many little details, which at first seem to be almost unimportant. Mr. Carl Meyder, the new musical conductor at Drury Lane, has composed a clever overture, and some ballet and march music, which will probably add to the general success of Mr. Andrew Halliday's newest adaptation.

A CORRESPONDENT in Vienna writes:—The Wiener Stadttheater, our best theatre after the Burgtheater, sustains a loss not easily to be repaired, through the resignation of the director, Dr. Heinrich Laube. As usual in such cases, a pecuniary matter was the principal cause of a disagreement between the director and the higher authorities. The Stadttheater was created by Dr. Laube, who was from 1850 to 1868 Director of the Burgtheater, so called because it is in the Emperor's "Burg" (Castle), itself. This theatre is among the German stages what the Comédie Française is among the French, and it had its best period during the eighteen years of Dr. Laube's management. When he, the author of *Die Karlschüler*, *Graf Essex*, *Cato in Eisen*, and many another celebrated drama, retired from the Burgtheater on account of quarrels with the late General-Intendant Baron Münch-Bellinghausen (better known under his *nom de plume* Frederick Halm), Laube went to Leipzig, where he undertook the management of the Stadttheater, but soon came back to Vienna, his favourite town, and created the theatre which he now forsakes. Dr. Lobe, one of the best actors of the Stadttheater company, has been entrusted with the provisional management, but several of the other principal members, the Professor of Oration, Herr Alexander Strakosch among them, have demanded to be released from their engagements. There is a rumour that Anton Ascher, who was once director of the Carl-Theater, and is now living in retirement, will be offered the managership.

THE Komische Oper (Opera Comique), which had closed its doors last season, has been leased by Herr Hasemann, one of the former directors, and will shortly be reopened. Following the example of the Paris Conservatoire, the Vienna Conservatorium der Gesellschaft der Musikfreunde (the same excellent school where the *prima donna* of Covent Garden Opera, Mdlle. d'Angeri, received her musical education), has established a school for dramatic art in its higher forms. This new institution supplies a real want, because there was actually no such establishment existing, except a few private theatre-schools, which left very much to desire. The best actors from both the Burg- and the Stadttheater, like Herren Baumeister, Förster, Friedman, and the "Master of Oration," Herr Strakosch, will be professors of declamation; Mr. Price, solo dancer at the great Opera Ballet, will teach Mimic; Joseph Weilen, one of the most prominent dramatic authors of the day, has been appointed Professor of Literature, etc. It is altogether such an institution as would very well find its place in England. One of the next novelties of the Stadttheater will be an adaptation from Octave Feuillet's sensational drama, *Le Sphinx*.

HEINRICH LAUBE, during his stay at Carlsbad, has adapted Shakspeare's *Pericles* to the stage, and the piece is to be brought out at the Vienna Stadttheater in the course of the winter.

## MUSIC.

### NEW MUSIC.

We have received from Messrs. Stanley Lucas, Weber, and Co., a parcel of their recent publications for review, consisting of songs and pianoforte pieces, which, though not requiring any very detailed criticism, are of sufficient interest to render them well worthy of a short notice in our columns.

Anton Rubinstein's songs may be said to be all but unknown in this country, and a selection of them with English words will surely be acceptable

to the large number of musicians who desire to keep themselves *au courant* with the music of the present day. Among the pieces now before us are the "Twelve Songs from the Persian of Mirza Schaffy," "The Forest Witch" ("Die Waldhexe"), and "Here's to thee, gentle Mary," all from Rubinstein's pen. Taken as a whole, these smaller compositions must be considered superior to the same author's larger works. In the latter is almost invariably to be found great diffuseness; and side by side with many interesting thoughts, a large amount of "padding." In these little songs, however, where a felicitous first idea is the great desideratum, Rubinstein is met with under more favourable circumstances. The Persian songs have a peculiar quaintness about them. With the view, doubtless, of imparting a local colouring to them, the composer has adopted quasi-oriental scales and unusual rhythms, very happy effects being obtained by the frequent use of the interval known as the "augmented second," as, for example, in the song "My heart is crowned with thee" (No. 2). It cannot be said that all the numbers are of the same merit—indeed, there are few more unequal writers than Rubinstein—but several of them are truly charming. Besides the song just referred to, No. 3, "When thy fairy feet delight my gaze," may be specified as remarkably original and pleasing from the freshness of its rhythms. No. 9, "Oh, could it remain so for ever," is another strikingly original number; and No. 11, "Look not so coyly," shows that Rubinstein can, when he chooses, write more simply and unaffectedly than most people would give him credit for. On the other hand, there are a few numbers in which the desire for originality leads to affectation and eccentricity, as for example on the last page of No. 6, in which the roulades with which the song ends are neither expressive nor beautiful. The song, "The Forest Witch," a fine piece of musical declamation, was sung several times in public last season by Miss Antoinette Sterling, with a success which the merits of the composition fully justify. "Here's to thee, gentle Mary," is a very pleasing little song, though hardly so striking as some of the others under notice.

It is not often that we have met with compositions from an English pen which have given us such real pleasure as four songs by Mr. H. A. Rudall, an accomplished amateur, who, however, needs no indulgence on that score, as his acquirements would do no discredit to a professor. The only fear to be entertained with regard to Mr. Rudall's songs is, lest they should be too good to be popular. Their beauty is of a refined kind, appealing rather to the cultivated musician than to the average amateur. "The Days of Merry Spring-time," though not from a musical point of view by any means the best of the four, is likely to be the most acceptable to the majority of hearers; but the other three songs, the words of all of which are from Bailey's *Festus*, are of a very high order. "Ask me not to look and love" is a particularly elegant and expressive song, but the rest of the series can also be warmly recommended.

"Sonetto di Dante Alighieri," set to music by Hans von Bülow, Op. 22, is a very pleasing and flowing melody, which calls for no further comment.

Two songs for Mezzo-Soprano, by J. F. H. Read (No. 1 "Nydia's Love Song," No. 2 "A Regret for Childhood"), are very well written, and commendably free from commonplace. The first is possibly rather the more interesting of the two, but both contain good points.

Of "Three Songs," dedicated to Mr. Santley by Edmund T. Chipp, the first and second are before us. The first is an extremely simple yet very effective setting of Longfellow's poem, "The Curfew;" the second, entitled "Old Farewell Song," is more in the style of Schumann, whom, without servile imitation, Dr. Chipp would seem to have taken for his model.

"Ask me no more," song, with violoncello obbligato, by Oliveria L. Prescott, shows very considerable musical feeling, and when adequately rendered would be effective.

A series of four-part songs for mixed voices, may be briefly dismissed with the remark that it contains three pieces ("Lullaby of Life," "The Rainbow," and "The Angel's Visit"), by Mr. Henry Leslie, and two ("The Sun is bright" and "Summer Morning") by Mr. James Coward. Both these gentlemen are so well known for their skill in this particular species of composition that it will be sufficient to say that the present part-songs are not unworthy of the reputation of their writers, and will be found useful additions to the repertoires of choral societies.

There still remain to be noticed two pianoforte pieces. The first is a very bright and sparkling "Intermezzo Scherzoso," by Dr. Hans von Bülow, with good playing cannot fail to please; and the other is a fantasia, by Wilhelm Kuhe, on themes from Glinka's opera, *Life for the Czar*, which is very pleasing in its subjects, and being treated in Mr. Kuhe's usual brilliant style, makes a very good drawing-room piece.

EBENEZER PROUT.

THE Liverpool Musical Festival commences on Tuesday next, under the direction of Sir Julius Benedict. The list of solo performers includes the names of Mdme. Adelina Patti, Mdle. Albani, Miss Edith Wynne, Mrs. Weldon, Mdme. Patey, Mr. Sims Reeves, Mr. Bentham, Mr. E. Lloyd, Herr Conrad Behrens, and Mr. Santley as vocalists; Miss Dora Schirmacher as solo pianist; and Herr Straus and Mr. Cardous as solo violinists. The orchestra will number over a hundred instrumentalists, with M. Sainton as leader, and Mr. W. T. Best at the organ, while the chorus will consist of above three hundred voices. The morning performances will consist of sacred, and the evening of secular music. The sacred works to be given are *St. Paul*, Gounod's new mass, "SS. Angeli Custodes," selections from the *Creation*, *Messiah*, *Judas Maccabaeus*, and *Israel in Egypt*, and Sullivan's *Light of the World*, which will be conducted by the composer. The most important features of the secular concerts will be a new "Festival Overture" by Mr. G. A. Macfarren, and an orchestral work entitled "The Lay of the Last Minstrel" by Mr. J. F. Barnett, both composed expressly for the Festival, a festival march entitled "Edinburgh" by Professor Oakeley, Gounod's *Joan of Arc*, Mozart's symphony in G minor, Beethoven's "Pastoral," and Mendelssohn's "Italian" symphonies, and Mendelssohn's G minor concerto.

INTERESTING particulars as to the progress of Wagner's great Bayreuth enterprise appear from time to time in the German musical papers. A recent number of the *Signale* states that the composer has nearly finished the instrumentation of the last act of the *Götterdämmerung*, the concluding piece of the tetralogy, and that the close of this work is "the most colossal thing that the genius of the master has ever produced." Offers of singers and players come in from all sides. Wagner wishes to have all his singers tall, as having to represent chiefly gods and heroes, and thus far it is said he has been very successful. His Siegfried (Herr Glatz) and Brünnhilde (Frau Materna) are both of imposing stature. For the two giants, Fasolt and Fafner, after long search two singers of enormous height have been found, who, however, are both lean and will have to be padded. In Bayreuth, where it is well known that Wagner requires only tall singers, it has passed into a saying, if a tall man passes along the street, "There goes a Nibelung!" The full orchestral score of "Die Walküre," the second part of the work, has just been published by Messrs. Schott, of Mainz.

In connexion with the same subject, it will in-

terest many of our readers to learn that Mr. Alfred Forman has translated the whole of the drama *Der Ring des Nibelungen* into English, and that three of the four parts ("Rheingold," "Die Walküre," and "Siegfried") have been printed for private circulation. The translation of the *Götterdämmerung* is, we believe, also complete, but Mr. Forman is wisely keeping it back until the publication of the music. Our readers will form some idea of the difficulty of the task when we say that, not only is the original metre retained so that the English text fits the music, but that Mr. Forman has actually preserved the alliterative verse, which is a special feature of Wagner's poem. As a complete understanding of the drama is absolutely indispensable to the appreciation of the music, we hope that Mr. Forman will ere long publish his entire translation. Still more desirable is it that Messrs. Schott, the proprietors of the music, should bring out a cheap edition of the work with the English text in addition to the original German. By so doing, they would confer a great benefit on the large number of musicians in this country who are interested in Wagner's music, but who have not sufficient acquaintance with the German language to follow the original text. We trust that before the performances in 1876 such an edition may be issued.

HERR JOSEF RHEINBERGER, whose pianoforte quartett was produced with great success last season in London, is at present at work upon a new symphony, which, according to the *Musikalisches Wochenblatt*, an Italian musical society has commissioned him to write.

SIGNOR FOLI, the well-known bass, leaves England at the end of next week for St. Petersburg, where he will appear for the first time on the 12th of next month.

THE Viennese Ladies' Orchestra will leave at the end of next week for Manchester, where they have taken an engagement for twelve concerts.

WE learn from Vienna that Mdme. Christine Nilsson (Mdme. de Rouzaud) is expected in that city, or will by this time have arrived there. Mdme. Nilsson intends to give the poor, "star"-neglected inhabitants of the great city on the blue Danube a proof of her high abilities, which are already acknowledged in London and in Paris, and which have made her a favourite with our Transatlantic cousins. Mdme. Nilsson intends to appear either at the Hofopertheater (the Imperial Opera), or to arrange three concerts on her own account. It will be remembered that the Swedish songstress refused to appear in Berlin after the Franco-Prussian war, when she was wanted for the production of Ambroise Thomas' *Hamlet*, saying she feared to lose the favour of her Parisian admirers if she sang before a German audience.

THE Society of Musical Composers in France, under the presidency of Ambroise Thomas, Henri Reber, Félicien David, Victor Massé, and Vaucorbeil, have addressed a memorial to the National Assembly, complaining of the stagnation of the musical art in France, and the poverty of the repertoire of the lyrical theatre. It asks for greater activity on the part of the direction of the Opéra Comique, the rehabilitation of the Théâtre Lyrique on the Place du Châtelet, as well as larger subventions and greater encouragement for the choral and symphonic societies. The petition is signed by almost all the known composers in France.

How are the mighty fallen! Ilma di Murska, once the "star" of the Vienna Opera, and afterwards a favourite of English and American audiences, is now singing at the Polish National Theatre in Lemberg, one of the dirtiest towns in Galicia. Signor Naudin, the once-admired tenor, joins Mdle. Murska in these honours.

## POSTSCRIPT.

THE project of connecting the three principal rivers of Western Germany—viz., the Rhine, the Ems, and the Weser—by a canal, is one of long standing, and has been recently again brought forward, more especially by persons interested in the coal industry and other important branches of production in Westphalia and Rhenish Prussia. It is said that the Prussian Government is inclined to lend its assistance towards the realisation of the project.

A BRANCH of industry which is gradually increasing in importance has arisen in late years in the barren moorlands of North-western Germany, by the preparation of peat (or turf), which is largely used as fuel in this part of Europe; and two companies have lately been formed in Oldenburg for the purpose of manufacturing peat on a large scale. The peat is cut out of the soil of the marshy moors or bogs by means of a large flat-bottomed steam-vessel, which is able to cut a canal twenty (German) feet in breadth and six feet in depth, whilst proceeding at the rate of from ten to twelve feet per hour. The soil thus cut out is deposited alongside of the bank of the canal, where it is subsequently cut into the shape of bricks, and then dried.

THE question of the best means to be employed for the conservation of woods and forests in Germany came before the Foresters' Congress held at Freiberg on September 5. The importance of the subject was universally admitted, and the extraordinary influence which a scientific and systematic method of management would have on the general physical and economic relations of the people at large was fully recognised. In Germany about 18 per cent. of all the woods are in the hands of communal and parish proprietors, and only 4 or 5 per cent. in those of the Imperial Government; hence until legislative enactments are brought to bear on this branch of landed property, no uniformity of system can be looked for. The next meeting of the Congress will be held in 1875 at Hanover.

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